

## Chapter Two

### The Chapter Concerning the Bay'ah (pledge of allegiance)

This chapter highlights how the Sahabah ﷺ pledged allegiance to Rasulullaah ﷺ and to the Khulafaa ﷺ after Rasulullaah ﷺ and the conditions on which they pledged their allegiance

### Pledging Allegiance to Islaam

#### The Hadith of Hadhrat Jareer ﷺ in this Regard

Hadhrat Jareer ﷺ narrates, "The condition on which we (the male Sahabah ﷺ) pledged allegiance to Rasulullaah ﷺ was similar to the conditions on which the females pledged allegiance <sup>(1)</sup>. Rasulullaah ﷺ stood guarantee that any of us would enter Jannah if he died without perpetrating any of these sins. If anyone did perpetrate any of them before dying but the due Shari'ah punishment had been meted out to him, this would be a source of expiation for him. Whoever died after perpetrating any of these but his crime had been kept secret, Allaah shall decide his case (Allaah may then either forgive him or punish him)." <sup>(2)</sup>

#### The pledge of allegiance that Elders, Youngsters, Men and Women took on the Day that Makkah was Conquered

Hadhrat Aswad ﷺ narrates he saw people pledging their allegiance to Rasulullaah ﷺ on the day that Makkah was conquered. Rasulullaah ﷺ sat at a place called Qarn Musqilah where people pledged their allegiance to Islaam and to the Shahaadah. The narrator says that he asked (his teacher Abdullaah bin Uthmaan), "What is the Shahaadah?" He replied, "(My teacher) Muhammad bin Aswad bin Khalaf informed me that Rasulullaah ﷺ required the Sahabah ﷺ to pledge their allegiance to their belief in Allaah and to their testimony that there is none worthy of worship but Allaah and that Muhammad ﷺ is

(1) These conditions included not committing Shirk, not stealing, not committing fornication or adultery and other conditions as mentioned in verse 12 of Surah Mumtahina (Surah 60).

(2) Tabraani. Haythami (Vol.6 Pg.36) has commented on the chain of narrators. Ibn Jareer has also narrated the Hadith as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). This shall Insha Allaah appear in the chapter concerning the pledged of allegiance that women took.

Allaah's servant and Rasul. (1)

A narration of Bayhaqi adds that everyone from the youngsters to the elders as well as men and women all pledged their allegiance to Islaam and to the Shahaadah at the hands of Rasulullaah ﷺ. (2)

## **Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ and his Brother رَضِيَ اللَّهُ عَنْهُ pledge allegiance to Islaam and Jihaad**

Hadhrat Mujaashi bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that he and his brother went to Rasulullaah ﷺ and he said, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)." When Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, "Pledge your allegiance to Islaam and to Jihaad." (3)

## **Hadhrat Jareer bin Abdillaah pledges allegiance to Islaam**

Hadhrat Ziyaad bin Ilaaqa narrates that when Hadhrat Mughiera bin Shu'ba رَضِيَ اللَّهُ عَنْهُ passed away, he heard Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ address the people saying, "I advise you to fear the One Allaah Who has no partner and to remain graceful and calm. With these hands of mine did I pledge allegiance to Islaam at the hands of Rasulullaah ﷺ and he stipulated that I always remain a well-wisher for every Muslim. I swear by the Rabb of the Kabah that I wish well for each one of you." He then sought forgiveness from Allaah and descended from the pulpit. (4)

Bayhaqi and others have narrated from Hadhrat Ziyaad bin Haarith Suda'a'ee رَضِيَ اللَّهُ عَنْهُ that he approached Rasulullaah ﷺ and pledged allegiance to Islaam. The rest of the Hadith has already been mentioned in the Chapter of Da'wah. (5)

## **Pledging Allegiance to the Injunctions of Islaam**

### **Hadhrat Basheer bin Khasaasiyyah رَضِيَ اللَّهُ عَنْهُ Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad**

Hadhrat Basheer bin Khasaasiyyah رَضِيَ اللَّهُ عَنْهُ narrates that when he approached Rasulullaah ﷺ to pledge his allegiance, he asked, "O Rasulullaah ﷺ! To

(1) Ahmad as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Haythami (Vol.6 Pg.37) has commented on the chain of narrators.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.318). Tabraani has also quoted the Hadith as mentioned in *Majma'uz Zawaa'id* (Vol.6 Pg.37). Others have also narrated it as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82).

(3) Bukhari and Muslim as narrated by Allaama Ayni (Vol.7 Pg.16). Ibn Abi Shayba has also narrated the Hadith and added that when one of the narrators asked the brother of Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ about the incident, he confirmed it. This is reported in *Kanzul Ummaal* (Vol.1 Pgs.26,83).

(4) Abu Awaana in his *Musnad*, Bukhari (Vol.1 Pg.14) has narrated a more detailed account.

(5) The Hadith is quoted under the heading "The Sahabah رَضِيَ اللَّهُ عَنْهُمْ send Letters to Invite Towards

what should I pledge my allegiance?" Rasulullaah ﷺ stretched out his hand and said, "Testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul. Perform your five salaahs on their times, pay the obligatory zakaah, fast during the month of Ramadhaan, perform Hajj and fighting in the path of Allaah."

Hadhrat Basheer رضى الله عنه said, "O Rasulullaah ﷺ! I can carry out all of these besides two of them. (The first is) Zakaah, for I possess only ten camels. The milk of which my family needs to subsist on and who are the only beasts of burden they have. (The second is) Fighting in Jihaad because I am a timid person. Since people say that the one who flees from the battlefield returns with the wrath of Allaah, I fear that when a battle is fought and I flee for fear of my life, I shall also return with the wrath of Allaah."

Rasulullaah ﷺ then retracted his hand and shaking his hand said, "O Basheer! **By virtue of what deed will you enter Jannah without zakaah and Jihaad?"**

Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضى الله عنه pledged his allegiance to all the actions. (1)

## **Hadhrat Jareer bin Abdillaah رضى الله عنه pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim**

Hadhrat Jareer رضى الله عنه narrates that he pledged allegiance at the hand of Rasulullaah ﷺ that he would establish salaah, pay zakaah and **wish well for every Muslim.** (2)

Another narration states from Hadhrat Jareer رضى الله عنه states that he said, "O Rasulullaah ﷺ! Do state the conditions (of the pledge) for you are best aware of the conditions." Rasulullaah ﷺ said, "I require you to pledge that you would worship none but the One Allaah without ascribing any partners to Him, that you would establish salaah, pay zakaah, **wish every Muslim well and absolve yourself from Shirk.**" (3)

Another narration states that when Hadhrat Jareer رضى الله عنه came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to stretch out his hand (to pledge his allegiance). Hadhrat Jareer رضى الله عنه asked, "On what should I pledge my allegiance?" Rasulullaah ﷺ replied, "That you would surrender yourself to Allaah and wish well for every Muslim." Hadhrat Jareer رضى الله عنه accepted the conditions. Since he was an intelligent man, he said, "O Rasulullaah ﷺ! (I shall

Allaah" and Islaam" and under the subheading "Hadhrat Ziyaad bin Haarith Sudaa'ee Sends a Letter to his People".

(1) Hasan bin Sufyaan, Tabraani in his Awsat, Abu Nu'aym, Haakim, Bayhaqi and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.7 Pg.12). Ahmad has also narrated it from authentic sources as confirmed by Haythami (Vol.1 Pg.42).

(2) Ahmad and Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari, Muslim and Tirmidhi have also reported it, as mentioned in *Targheeb wat Tarheeb* (Vol.3 Pg.236).

(3) Ahmad and Nasa'ee as reported in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.78). A narration of Ibn Jareer as mentioned in *Kanzul Ummaal* (Vol.1 Pg.82) is the same except that the words state, "...that you wish every Muslim well and separate yourself from Shirk."

abide by these conditions) As far as I am able to do so." This concession was then allowed for everyone after him. <sup>(1)</sup>

## **Hadhrat Awf bin Maalik ﷺ and his Companions pledge their allegiance to the Fundamentals of Islaam and that they Shall not Beg from People**

Hadhrat Awf bin Maalik Ash'ja'ee ﷺ narrates that he was with seven, eight or nine persons in the company of Rasulullaah ﷺ when he said, "Will you not pledge allegiance to the Rasool of Allaah?" When Rasulullaah ﷺ repeated this three times, they stretched out their hands and pledged their allegiance at the hands of Rasulullaah ﷺ. They then asked, "O Rasulullaah ﷺ! Now that we have pledged our allegiance, do inform us what the conditions of our pledge are." Rasulullaah ﷺ replied, "You have pledged that you will worship Allaah without ascribing any partners to Him, that you will perform the five salaahs..." Rasulullaah ﷺ then whispered another condition, which was, "...that you will not ask anything from people."

Hadhrat Awf bin Maalik ﷺ says that he had seen persons from this group who would not even ask anyone to pass them their whip which had fallen (from their hands as they rode their animals). <sup>(2)</sup>

## **Hadhrat Thowbaan ﷺ pledges that he would not ask Anyone for Anything**

Hadhrat Abu Umaamah ﷺ narrates that Rasulullaah ﷺ once asked, "Who would like to pledge their allegiance?" Hadhrat Thowbaan ﷺ who was the slave of Rasulullaah ﷺ said, "Do accept our pledge of allegiance, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "Pledge that you would not ask anyone for anything." Hadhrat Thowbaan ﷺ asked, "What will one receive for making this pledge?" Rasulullaah ﷺ replied, "Jannah." Hadhrat Thowbaan ﷺ then made this pledge with Rasulullaah ﷺ. Hadhrat Abu Umaamah ﷺ says that he saw Hadhrat Thowbaan ﷺ riding amongst a large crowd in Makkah and even when his whip sometimes fell on someone's shoulders and the person would attempt to give it back to him, he would not allow it and would dismount the animal to pick it up himself. <sup>(3)</sup> Other narrations <sup>(4)</sup> report that Hadhrat Abu Bakr ﷺ would also not ask people to pass him his whip when it fell.

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Rooyani, Ibn Jareer and Ibn Asaakir as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.2 Pg.98).

(3) Tabraani in his *Kabeer* as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.100). Ahmad, Nasa'ee and others have narrated the incident from Hadhrat Thowbaan ﷺ.

(4) *Targheeb wat Tarheeb* (Vol.2 Pg.99,101).



## Hadhrat Abu Dharr ﷺ pledges allegiance to Five Factors

Hadhrat Abu Dharr ﷺ narrates that he pledged allegiance at the hands of Rasulullaah ﷺ five times, that Rasulullaah ﷺ took promises from him seven times and Rasulullaah ﷺ made Allaah witness over him seven times that he should never fear the criticism of any critic when it concerned (the Deen/commands of) Allaah.

Hadhrat Abul Muthanna reports from Hadhrat Abu Dharr ﷺ that Rasulullaah ﷺ once called him and asked, "Do you wish to pledge allegiance in exchange for Jannah?" Hadhrat Abu Dharr ﷺ complied and stretched out his hands. Rasulullaah ﷺ stipulated that he should never ask anything from anyone. When Hadhrat Abu Dharr ﷺ agreed, Rasulullaah ﷺ added, "Even if your whip falls from your hand you should (not ask anyone to retrieve it but) rather dismount and get it yourself."

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Dharr ﷺ that after six days he should take heed of what would be said to him. On the seventh day, Rasulullaah ﷺ told him, "I advise you to adopt Taqwa in privacy and in public. In addition to this, when you do a wrong, immediately carry out a good deed, never ask anyone for anything even if your whip falls from your hand and never accept any trust." (1)

## Hadhrat Sahl bin Sa'd ﷺ and some Other Sahabah ﷺ pledge their allegiance to the Injunctions of Islaam

Hadhrat Sahl bin Sa'd ﷺ narrates that he was with Hadhrat Abu Dharr, Hadhrat Ubaadah bin Saamit, Hadhrat Abu Sa'eed Khudri, Hadhrat Muhammad bin Maslama and a sixth Sahabi ﷺ when they pledged that they would never be affected by the criticism of any critic when it concerned (the Deen/commands of) Allaah. When the sixth person requested to be relieved of the pledge, Rasulullaah ﷺ relieved him. (2)

Hadhrat Ubaadah bin Saamit ﷺ narrates that he was with a few leaders (of Madinah) who pledged their allegiance to Rasulullaah ﷺ. He adds that they pledged that they would not ascribe partners to Allaah, would not steal, would not fornicate, would not kill a soul whose killing Allaah has prohibited unless it be with a warrant, would not plunder and would not be disobedient. They were promised Jannah if they abided by this and if they perpetrated any of these sins, their decision would rest with Allaah. (3)

Hadhrat Ubaadah bin Saamit ﷺ narrates that they were with Rasulullaah ﷺ when he said, "Pledge allegiance at my hand that you will not ascribe any as

(1) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.99).

(2) Shaashi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Tabraani has also quoted a similar narration. Haythami (Vol.7 Pg.264) has commented on the chain of narrators.

(3) Muslim.

partner to Allaah, that you will not steal and not fornicate. Whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins and Allaah conceals them (without being subjected to the Shari'ah penal code), then his matter rests with Allaah Who may either punish him or forgive him." (1)

## **Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledged their allegiance to Rasulullaah ﷺ for the First Time at Aqaba**

Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ narrates that they were eleven persons when the pledge of allegiance was taken for the first time at Aqaba. He says that because fighting in Jihaad was not then compulsory, their pledge was the same that the women took. They therefore pledged that they will not ascribe any partner to Allaah, that they will not steal, that they will not fornicate, that they will not come forth with slander which they fabricate before their hands and legs (by claiming that their child is another's), that they will not kill their children and that they will not disobey Rasulullaah ﷺ in any good (deed that he commands them to do). They were assured that whoever fulfils this pledge shall have his reward guaranteed by Allaah and whoever perpetrates any of these sins, his matter rests with Allaah Who may either punish him or forgive him. The same people returned (to Makkah) the following year to again pledge their allegiance. (2)

## **Pledging Allegiance to Undertake the Hijrah**

### **Hadhrat Ya'la bin Munyah رَضِيَ اللَّهُ عَنْهُ pledges allegiance on Behalf of his father**

Hadhrat Ya'la bin Munyah رَضِيَ اللَّهُ عَنْهُ narrates that he approached Rasulullaah ﷺ the day after Makkah was conquered and said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge his allegiance to Jihaad because (the compulsory) Hijrah (to Madinah) has been terminated on the day Makkah was conquered." The narration of Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ in this regard has already passed at the beginning of this chapter (3) in which he asked Rasulullaah ﷺ, "Accept our pledge of allegiance to Hijrah." Rasulullaah ﷺ said to them, "Hijrah (to Madinah) has finished with those who have already made Hijrah (the compulsion to migrate to Madinah no longer exists)."

The Hadith of Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ has also passed (4) in which Rasulullaah

(1) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

(2) Ibn Is'haaq, Ibn Jareer and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.82). Bukhari and Muslim have also reported this narration as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.150).

(3) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رَضِيَ اللَّهُ عَنْهُ and his Brother رَضِيَ اللَّهُ عَنْهُ Pledge Allegiance to Islaam and Jihaad".

(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ pledges his allegiance to the Fundamentals of Islaam and wishing well for Every Muslim".

ﷺ told him to pledge that he would separate himself from Shirk. Another narration states that Rasulullaah ﷺ told Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ to pledge that he would wish well for every Mu'min and separate himself from the Mushrikeen. (1)

## Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance to the Hijrah during the Battle of Khandaq

Hadhrat Haarith bin Ziyaad Saa'idi رَضِيَ اللَّهُ عَنْهُ narrates that he approached Rasulullaah ﷺ during the Battle of Khandaq while people were busy pledging their allegiance to Hijrah at his hands. Thinking that everyone (residents and non-residents of Madinah) was being called to take this pledge Hadhrat Haarith رَضِيَ اللَّهُ عَنْهُ asked, "Will you accept this man's pledge to undertake the Hijrah?" "Who is he?" asked Rasulullaah ﷺ. Hadhrat Haarith رَضِيَ اللَّهُ عَنْهُ replied, "He is my cousin Howt bin Yazeed (or Yazeed bin Howt according to another narration)." Rasulullaah ﷺ said, "The pledge to undertake Hijrah cannot be taken from you (Ansaar). People make Hijrah to you while you need not make Hijrah towards them. I swear by the Being in Whose control is my life! The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him." (2)

Abu Usayd Saa'idi رَضِيَ اللَّهُ عَنْهُ narrates that when the trench was being dug (for the Battle of Khandaq), people came to Rasulullaah ﷺ to pledge that they would undertake the Hijrah. When Rasulullaah ﷺ completed, he said, "O assembly of Ansaar! The pledge to undertake Hijrah cannot be taken from you, for people make Hijrah towards you. The person who loves the Ansaar until he meets Allaah, Allaah shall love him when He meets him. The person who hates the Ansaar until he meets Allaah, Allaah shall hate him when He meets him." (3)

## Pledging Allegiance to Assist Others

### Seventy Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Ansaar Pledge their Assistance in the Valley of Aqaba

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. This was at the market places of Ukaaz and Majinna. He would ask the people, "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such a low ebb that when a person from Yemen or from the Mudhar tribe left (for

(1) Bayhaqi (Vol.9 Pg.13)

(2) Ahmad, Bukhari in his *Taareekh*, Ibn 'Abi Khaythama, Abu Awaana, Baghawi, Abu Nu'aym and Tabraani as quoted in *Kanzul Ummaal* (Vol.7 Pg.134). Abu Dawood has also narrated it as reported in Isaaba (Vol.1 Pg.279). Haythami (Vol.10 Pg.38) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.38) has commented on the chain of narrators.

Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir ؓ continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed in him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir ؓ says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah ﷺ! To what should we pledge allegiance at your hands?" Rasulullaah ﷺ replied, "You should pledge that you would always listen and obey (instructions) whether your hearts are willing or not. You should also pledge that you would spend during times of hardship and ease and that you would command good and forbid evil. In addition to this, you should pledge that you would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. You should also pledge that you would assist me and when I come to you, you should protect me as you would protect your own lives, wives and children. If you comply, you shall have Jannah."

The Ansaar then stood before Rasulullaah ﷺ and Hadhrat As'ad bin Zuraarah ؓ, who was among the youngest present there, took hold of Rasulullaah ﷺ hand. According to the narration of Bayhaqi, Hadhrat Jaabir ؓ said that Hadhrat As'ad ؓ was the youngest after him. Hadhrat As'ad ؓ then said to them, "Take it easy, O people of Yathrib! We have undertaken this journey only because we are convinced that he is the Nabi of Allaah. Taking him away will signal the enmity of all the Arabs, the killing of the best of you and swords will then make pieces of you. If you people can endure this, then take Rasulullaah ﷺ away and you will receive your reward from Allaah. However, if you have some fears then leave him and make yourselves clear, this will be a better way of excusing yourselves before Allaah."

The others said, "Make way, O As'ad! By Allaah! We shall never forsake this pledge of allegiance and no one can ever make us do so!" The Ansaar then pledged their allegiance to Rasulullaah ﷺ. Rasulullaah ﷺ took some promises from them and informed them of their responsibilities, in exchange for which they would attain Jannah. <sup>(1)</sup>

(1) Ahmad. *Al Bida'ay wan Nihaaya* (Vol.3 Pg.159), Fat'hul Baari (Vol.7 Pg.158) and Haythami (Vol.6 Pg.46) have all commented on the chain of narrators.

Hadhrat Ka'b bin Maalik رضي الله عنه narrates that when they (the Ansaar) gathered in the valley (of Aqaba), they waited for Rasulullaah ﷺ until he arrived with Hadhrat Abbaas bin Abdil Muttalib رضي الله عنه. Although Hadhrat Abbaas رضي الله عنه was then still following the religion of his people, he wished to be present with his nephew and take sureties (from the Ansaar) on his behalf. When Rasulullaah ﷺ sat down, the first to speak was Hadhrat Abbaas رضي الله عنه. He said, "O assembly of the Khazraj! As you well know, Muhammad is one of us and we have been shielding him against people who share our opinion about him (people who have not accepted Islaam as we have not). He enjoys respect amongst his people and protection in his city. However, he has made up his mind to move to you and join forces with you. If you feel that you will be able to fulfil the claim you have made to him and that you will protect him from his enemies, then I leave you to your responsibility. On the other hand, if you feel that you may surrender him to his enemies and betray him after he has come to you, then leave him now, for he enjoys respect amongst his people and protection in his city."

The Ansaar said, "We have heard what you have to say." Addressing Rasulullaah ﷺ, they said, "O Rasulullaah ﷺ! Take from us whatever promises you require for yourself and for your Rabb." Rasulullaah ﷺ then addressed them, recited the Qur'aan, gave Da'wah towards Allaah and encouraged them to be steadfast in Islaam. Rasulullaah ﷺ then said, "I wish you to pledge that you will protect me just as you would protect you wives and children." Hadhrat Baraa bin Ma'roor رضي الله عنه took hold of Rasulullaah ﷺ's hand and said, "Certainly! I swear by the Being Who has sent you with the truth that we shall definitely protect you just as we protect our families. Do accept our pledge of allegiance. By Allaah! We are the children of war and have inherited war from generation to generation."

As Hadhrat Baraa رضي الله عنه spoke, Hadhrat Abul Haytham bit Tayyihaan رضي الله عنه interrupted by saying, "O Rasulullaah ﷺ! We have a long-standing relationship with some people viz. the Jews. We shall now (for your sake) be severing this relationship. Could it be that we do this and then when Allaah gives you victory, you would return to your people and leave us?" Rasulullaah ﷺ smiled and said, "My blood is yours, my grave shall be with yours for I am from you and you are from me. I shall fight those whom you fight and make peace with those with whom you make peace."

## The Ansaar Select Twelve Leaders

Hadhrat Ka'b رضي الله عنه narrates further that Rasulullaah ﷺ said to them, "Send to me twelve leaders from among you who will head their people in all matters." The Ansaar then selected twelve leaders who comprised of nine from the Khazraj tribe and three from the Aws tribe. <sup>(1)</sup>

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.60). Ahmad and Tabraani have also narrated it in detail as mentioned in *Majma'uz Zawaa'id* (Vol.6 Pg.42). Haythami (Vol.6 Pg.45) and Haafidh Ibn Hajar (Vol.7 Pg.157) have commented on the chain of narrators.

## Hadhrat Abul Haytham رَوَاتُ النَّبِيِّ pledges allegiance and his Address to his People

Hadhrat Urwa رَوَاتُ النَّبِيِّ narrates that amongst the first people to pledge allegiance to Rasulullaah ﷺ was Hadhrat Abul Haytham bit Tayyihaan رَوَاتُ النَّبِيِّ. He said, "O Rasulullaah ﷺ! There are pledges and treaties existing between us and others. Could it ever happen that you return to your people after we have severed these relations and fought against their people?" Rasulullaah ﷺ smiled and said, "My blood is yours and my grave shall be where your graves lie." Pleased with this response from Rasulullaah ﷺ, Hadhrat Abul Haytham رَوَاتُ النَّبِيِّ turned to his people and said, "This is truly the Nabi of Allaah and I testify to his truthfulness. Today he is in the sacred land and protection of Allaah and in the midst of his tribe and family. You should take careful note of the fact that once you take him away with you, the Arabs shall attack you from a united platform. Therefore, if you are content to fight in the path of Allaah and to lose your wealth and children, you may call him to your land for he certainly is the Nabi of Allaah. On the other hand, if you fear that you will be unable to assist him, then say so now."

Upon hearing this, the others said, "We accept whatever duties Allaah and His Rasool ﷺ entrust us with. O Rasulullaah ﷺ! We shall do with our lives as you request. O Abul Haytham! Leave us to pledge our allegiance to Rasulullaah ﷺ." Hadhrat Abul Haytham رَوَاتُ النَّبِيِّ said, "I shall be the first to pledge my allegiance." Thereafter, they all followed him. The Hadith continues further. <sup>(1)</sup>

## The Statement of Hadhrat Abbaas bin Ubaadah رَوَاتُ النَّبِيِّ when the Bay'ah took Place

Hadhrat Aasim bin Umar bin Qataadah رَوَاتُ النَّبِيِّ narrates that when the Ansaar gathered to pledge their allegiance to Rasulullaah ﷺ, Hadhrat Abbaas bin Ubaadah bin Nadhla رَوَاتُ النَّبِيِّ who belonged to the Banu Saalim bin Awf tribe said, "O assembly of the Khazraj! Do you know on what conditions you are pledging allegiance to this man?" When they replied in the affirmative, he said, "You are pledging to wage war against every fair and dark skinned person! If you fear that you will surrender him to his enemies when your wealth starts getting destroyed and your leaders start getting killed, you better leave him now. By Allaah! If you do that (desert him afterwards), it would mean disgrace in this world as well as in the Aakhirah. However, if you feel that you would be able to fulfil the claim you have made to him despite the destruction of your wealth and the killing of your leaders, you should take him with you. By Allaah! This would mean the best for you in this world as well as in the Aakhirah."

The Ansaar confirmed, "We are prepared to take him even though it means the destruction of our wealth and the deaths of our leaders. O Rasulullaah ﷺ! What will we gain if we fulfil our pledge?" Rasulullaah ﷺ replied by saying, "Jannah." They then asked Rasulullaah ﷺ to stretch out his hand and when he

(1) Tabraani. Haythami (Vol.6 Pg.47) has commented on the chain of narrators.

did, they pledged their allegiance to him. <sup>(1)</sup>

According to a narration reported by Hadhrat Abdullaah bin Ka'b رضي الله عنه, Rasulullaah ﷺ said to the Ansaar (after they had pledged their allegiance), "Leave for your camps." It was then that Hadhrat Abbaas bin Ubaadah رضي الله عنه said, "O Rasulullaah ﷺ! I swear by the Being Who has sent you with the truth that if you wish, we shall attack the people at Mina with our swords by tomorrow." Rasulullaah ﷺ said, "You have not been commanded to do this. You may however leave for your camps." <sup>(2)</sup>

## Pledging Allegiance to Jihaad

Hadhrat Anas رضي الله عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ فَأَغْفِرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

"O Allaah! There is no life but the life of the Aakhirah

Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah رضي الله عنهم said:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

"We are those who have pledged allegiance to Muhammad

Pledged to wage Jihaad as long as we are alive" <sup>(3)</sup>

The Hadith of Hadhrat Mujaashi رضي الله عنه has already passed <sup>(4)</sup> which states that when Hadhrat Mujaashi رضي الله عنه asked what was it that he could pledge his allegiance to, Rasulullaah ﷺ replied, "Pledge your allegiance to Islaam and to Jihaad."

Similarly, the Hadith of Hadhrat Basheer bin Khasaasiyyah رضي الله عنه has also passed <sup>(5)</sup> in which Rasulullaah ﷺ said, "O Basheer! By virtue of what deed will you enter Jannah without Zakaah and Jihaad?" Hadhrat Basheer then said, "O Rasulullaah ﷺ! Extend your hand." When Rasulullaah ﷺ did so, Hadhrat Basheer رضي الله عنه pledged his allegiance to all the actions.

In the same regard, the Hadith of Hadhrat Ya'la bin Munyah رضي الله عنه has passed <sup>(6)</sup> in which he said, "O Rasulullaah ﷺ! Allow my father to pledge that he will undertake the Hijrah." Rasulullaah ﷺ said, "I shall rather allow him to pledge his allegiance to Jihaad."

(1) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.162).

(2) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.164).

(3) Bukhari (Pg.397)

(4) Under the heading "Pledging Allegiance to Islaam" and the subheading "Hadhrat Mujaashi رضي الله عنه and his Brother رضي الله عنه Pledge Allegiance to Islaam and Jihaad".

(5) Under the heading "Pledging Allegiance to the Injunctions of Islaam" and the subheading "Hadhrat Basheer bin Khasaasiyyah رضي الله عنه Pledges Allegiance to the Fundamentals of Islaam as well as Sadaqah and Jihaad".

(6) Under the heading "Pledging Allegiance to undertake the Hijrah" and the subheading "Hadhrat Ya'la bin Munyah رضي الله عنه pledges allegiance on Behalf of his father".

## Pledging to Die

### Hadhrat Salama bin Akwa ﷺ Pledges to Die (In Defence of Islaam)

Hadhrat Salama bin Akwa ﷺ narrates that after he pledged allegiance to Rasulullaah ﷺ, he took shade beneath a tree. When there were fewer people, Rasulullaah ﷺ said to him, "O Ibn Akwa! Are you not going to pledge allegiance?" When he submitted that he had already pledged allegiance, Rasulullaah ﷺ told him to do so again and he pledged allegiance for the second time. The narrator says that when he asked Hadhrat Salama ﷺ what it was that they pledged, he replied, "Death." (1)

Hadhrat Abdullaah bin Zaid ﷺ reports that during the Battle of Harra (in 63 A.H.), someone came to him and said that people were pledging to die at the hands of Ibn Handhala. Hadhrat Abdullaah bin Zaid ﷺ said, "None may pledge this after the demise of Rasulullaah ﷺ." (2)

## Pledging to Listen and to Obey

### The Statement of Hadhrat Ubaadah bin Saamit ﷺ in this Regard

Hadhrat Ubaydullaah bin Raafi ﷺ narrates that when a few containers of wine arrived from somewhere, Hadhrat Ubaadah bin Saamit ﷺ tore them open. He then said, "We pledged to Rasulullaah ﷺ that we would always listen and obey (instructions) whether our hearts are willing or not. We also pledged that we would spend during times of hardship and ease and that we would command good and forbid evil. In addition to this, we pledged that we would speak for (the pleasure of) Allaah and will not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah. We also pledged that we would assist Rasulullaah ﷺ and that when he came to Yathrib, we would protect him as we protect ourselves, our wives and our children. We were promised Jannah in exchange. This was the pledge of allegiance that we made with Rasulullaah ﷺ." (3)

*Hadhrat Ubaadah ﷺ is also reported to have said, "We pledged a wartime pledge at the hands of Rasulullaah ﷺ that we will listen and obey instructions regardless of whether we were in difficulty or ease, whether we were willing or unwilling and even if others were given preference over us. We also pledged that we would not wrestle power from those in authority, that we would speak the truth wherever we are and that we would not fear the criticism of a critic when it concerns (the Deen/commands of) Allaah." (4)*

(1) Bukhari (Vol.1 Pg.415). Muslim, Tirmidhi and Nasa'ee have also reported the Hadith as quoted by Allaama Ayni (Vol.7 Pg.16). Bayhaqi (Vol.8 Pg.146) and Ibn Sa'd (Vol.4 Pg.39) have also reported it.

(2) Bukhari (Vol.1 Pg.415) as well as Muslim as mentioned by Allaama Ayni (Vol.7 Pg.15) and Bayhaqi (Vol.8 Pg.146).

(3) Bayhaqi.

(4) Ibn Is'haaq as reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.163). Bukhari and Muslim have also



## **Hadhrat Jareer bin Abdillaah رَضِيَ اللَّهُ عَنْهُ Pledges to Listen, to obey and to Wish Well for all Muslims**

Ibn Jareer narrates from Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ that he pledged to listen, to obey and wish well for all Muslims. Ibn Jareer also reports another narration from Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ in which he states that he approached Rasulullaah ﷺ and said, "May I pledge at your hands that I shall listen and obey whether I am willing or unwilling?" Rasulullaah ﷺ asked, "Do you have the ability to do this? Refrain from saying so and say rather that you will do so to the best of your ability." Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ then added, "To the best of my ability." Rasulullaah ﷺ accepted the pledge together with the pledge to wish well for all Muslims. (1)

Abu Dawood and Nasa'ee narrate from Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ that he pledged to listen, to obey and wish well for all Muslims. Therefore, whenever Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ bought or sold anything, he would say to the opposite person, "The thing I have taken from you is more beloved to me than that which I have given to you, so decide (whether you want to go ahead with the transaction or not)." (2)

## **Hadhrat Utba bin Abd رَضِيَ اللَّهُ عَنْهُ pledges allegiance and Rasulullaah ﷺ's Advice to Add the words "To the best of my Ability"**

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that whenever the Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledged to listen and to obey at the hands of Rasulullaah ﷺ, he told them to add the clause: "To the best of my ability." (3)

Hadhrat Utba bin Abd رَضِيَ اللَّهُ عَنْهُ narrates that he pledged allegiance to Rasulullaah ﷺ seven times. On five occasions he pledged obedience and on two he pledged his love. (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "With these very hands did I pledged allegiance to Rasulullaah ﷺ that I would listen and obey to the best of my ability." (5)

## **Women pledged Their allegiance**

### **The Ansaar Women pledged their allegiance when Rasulullaah ﷺ Arrived in Madinah**

Hadhrat Ummu Atiyya رَضِيَ اللَّهُ عَنْهَا narrates all the women of the Ansaar gathered in a house when Rasulullaah ﷺ arrived in Madinah. Rasulullaah ﷺ sent Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to them and standing at the door of the house, he greeted the women. After they had replied to his greeting he said, "I am the envoy of

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reported a similar narration mentioned in *Targheeb wat Tarheeb* (Vol.4 Pg.3).

(1) *Kanzul Ummaal* (Vol.1 Pg.82).

(2) *Targheeb wat Tarheeb* (Vol.3 Pg.237).

(3) Bukhari. Nasa'ee and Ibn Jareer have reported similar narrations as mentioned in *Kanzul Ummaal* (Vol.1 Pg.83).

(4) Baghawi, Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.1 Pg.83).

(5) Ibn Jareer (Vol. Pg.) as quoted in *Kanzul Ummaal* (Vol.1 Pg.82).

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Rasulullaah ﷺ to you." They responded by saying, "Welcome to Rasulullaah ﷺ and to the envoy of Rasulullaah ﷺ." He then asked them, "Do you pledge that you will not ascribe any partner to Allaah, will not steal, will not fornicate, will not kill your children, will not come forth with slander which you fabricate before your hands and legs (by claiming that another man's child is her husband's) and that **you will not disobey (Rasulullaah ﷺ) in any good (deed that he commands you to do)?**"

When the women confirmed that they agreed to the terms, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stretched out his hand from outside the door and all the women stretched out their hands from inside (without any of their hands touching Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ). He then said, "O Allaah! You be Witness." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed the women to take even menstruating women and girls who have just come of age for the Eid salaah (although they would not participate in the salaah, they would increase the numbers of the Muslims). He also forbade them from following funeral processions and informed them that the Jumu'ah salaah was not compulsory for them. The narrator says that when he asked his teacher for the meaning of 'slander' and the phrase 'that they will not disobey you in any good'<sup>(1)</sup>, he replied that it referred to screaming and wailing when a person died.<sup>(2)</sup>

Hadhrat Salma bint Qais رَضِيَ اللَّهُ عَنْهَا was one of Rasulullaah ﷺ's maternal aunts. She belonged to the Banu Adi bin Najaar tribe and had performed salaah facing both Qiblas behind Rasulullaah ﷺ. She narrates that together with a few ladies from the Ansaar, she approached Rasulullaah ﷺ and pledged allegiance to him. Rasulullaah ﷺ stipulated that they should not ascribe any partner to Allaah, not steal, not fornicate, not kill their children, not come forth with slander which they fabricate before their hands and legs (by claiming that another man's child is their husbands') and not disobey him (Rasulullaah ﷺ) in any good (deed that he commands them to do). Rasulullaah ﷺ also added that they should not deceive their husbands.

Hadhrat Salma رَضِيَ اللَّهُ عَنْهَا says that they then pledged allegiance to these factors and as they were returning, she asked one of the ladies to ask Rasulullaah ﷺ what he meant when he said that they should not deceive their husbands. When the lady asked, Rasulullaah ﷺ replied, "That the wife takes her husband's money and gives it to another person (against the husband's wishes)."<sup>(3)</sup>

Hadhrat Uqayla bint Ateeq bin Haarith رَضِيَ اللَّهُ عَنْهَا narrates that she, her mother Qareera bint Haarith Utwaariyyah and other women from the Muhaajireen approached Rasulullaah ﷺ to pledge their allegiance as he was pitching his tent at Abtah. Rasulullaah ﷺ asked them to pledge that they would not ascribe partners to Allaah together with all the other clauses mentioned in the verse of

(1) As referred to in verse 12 of Surah Mumtahina (Surah 60).

(2) Abu Dawood has also narrated it in brief as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.38). Bukhari has also narrated it briefly and Abd bin Humayd in detail as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).

(3) Ahmad, Abu Ya'la, Tabraani with an authentic chain of narrators as confirmed by Haythami (Vol.6 Pg.38).

the Qur'aan<sup>(1)</sup>. After accepting all the conditions, the ladies stretched out their hands to affirm the pledge. Rasulullaah ﷺ said to them, "I cannot touch the hands of strange women." Rasulullaah ﷺ then sought Allaah's forgiveness for the ladies. This was their Bay'ah. (2)

Hadhrat Umaymah bint Ruqayqah رَضِيَ اللَّهُ عَنْهَا narrates that she approached Rasulullaah ﷺ together with a few other ladies to pledge their allegiance. They said, "O Rasulullaah ﷺ! We pledge that we shall not ascribe any partner to Allaah, not steal, not fornicate, not kill our children, not come forth with slander which we fabricate before our hands and legs (by claiming that another man's child is our husbands') and that we shall not disobey you in any good (deed that you command us to do)." Rasulullaah ﷺ added, "To the best of your ability and according to your capability." The ladies commented, "Allaah and His Rasool ﷺ are more merciful towards us than we are to ourselves. Come (give us your hand), O Rasulullaah ﷺ. Let us now pledge our allegiance to you." Rasulullaah ﷺ said, "I cannot shake the hand of a woman. What I say to a hundred women is the same as I say to one woman (their pledge is confirmed merely by speech)."<sup>(3)</sup>

### Hadhrat Umayma bint Ruqayqa رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance to Islaam

Hadhrat Abdullaah bin Amr رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umayma bint Ruqayqa رَضِيَ اللَّهُ عَنْهَا approached to pledge her allegiance to Islaam. Rasulullaah ﷺ said to her, "I require you to pledge that you shall not ascribe any partner to Allaah, not steal, not fornicate, not kill your child, not come forth with slander which you fabricate before your two hands and legs, not wail at the death of anyone and not to make a spectacle of yourself as women made spectacles of themselves during the first Period of Ignorance."<sup>(4)</sup>

### Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Hadhrat Faatima bint Utba bin Rabee'ah رَضِيَ اللَّهُ عَنْهَا came to pledge her allegiance at the hand of Rasulullaah ﷺ. Rasulullaah ﷺ asked her to pledge that she would not ascribe partners to Allaah, will not fornicate and added all the other clauses mentioned in the verse of the Qur'aan<sup>(5)</sup>. Out of modesty, Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا placed her hand on her head, an act that impressed Rasulullaah ﷺ. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا then said to her, "Confirm this, O woman because I swear by Allaah that all of us pledged this." She responded by saying, "In that case, I also accept."

(1) Verse 12 of Surah Mumtahina (Surah 60).

(2) Tabraani in his *Kabeer* and *Awsat*. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.

(3) Maalik, Ibn Hibbaan, Tirmidhi and others as mentioned in *Isaaba* (Vol.4 Pg.240).

(4) Tabraani as appears in *Majma'uz Zawaa'id* (Vol.6 Pg.37). It is also narrated by Nasa'ee, Ibn Maajah, Ahmad and Tirmidhi as mentioned in the *Tafseer* of Ibn Katheer (Vol.4 Pg.352).

(5) Verse 12 of Surah Mumtahina (Surah 60).

Rasulullaah ﷺ then accepted her pledge of allegiance in conformance with the verse of the Qur'aan. <sup>(1)</sup>

## **Hadhrat Azza bint Khaabil رَضِيَ اللَّهُ عَنْهَا pledges Allegiance to Rasulullaah ﷺ**

Hadhrat Azza bint Khaabil رَضِيَ اللَّهُ عَنْهَا approached Rasulullaah ﷺ and pledged that she would not fornicate, would not steal and would not bury her children alive neither in public nor in secrecy. Hadhrat Azza رَضِيَ اللَّهُ عَنْهَا says, "I knew well what Rasulullaah ﷺ meant by publicly burying children alive but I did not ask Rasulullaah ﷺ what burying them alive in secrecy meant, neither did he inform me. However, it occurred to me that it refers to spoiling children. By Allaah! I shall never spoil any child of mine." <sup>(2)</sup>

## **Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا Pledges Allegiance Along with her Sister Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا who was the Wife of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Faatima bint Utba bin Rabee'ah bin Abdish Shams رَضِيَ اللَّهُ عَنْهَا narrates that Hadhrat Abu Hudhayfa bin Utba رَضِيَ اللَّهُ عَنْهُ took her along with (her sister) Hadhrat Hind bint Utba رَضِيَ اللَّهُ عَنْهَا to Rasulullaah ﷺ so that they could pledge their allegiance to him. Rasulullaah ﷺ took their promises and made some conditions with them. Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا they asked Rasulullaah ﷺ, "O my cousin! Have you noticed any of these evils or deficiencies in your people?" Hadhrat Abu Hudhayfa رَضِيَ اللَّهُ عَنْهُ said, "Be quiet and make your pledge! It is with these words and conditions that the pledge of allegiance is made.

Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا then said, "I shall not pledge to abstain from stealing because I steal from my husband." At this, both she and Rasulullaah ﷺ held back until Rasulullaah ﷺ sent someone to (her husband) Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ to get him to permit her (to take from his possessions without seeking permission). Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ permitted her to take from the wet things (referring to foodstuffs) but did not permit her to take from the dry things (referring to non-food items such as money and clothing) or from luxuries.

The two ladies then pledged allegiance to Rasulullaah ﷺ. Hadhrat Faatima bint Utba رَضِيَ اللَّهُ عَنْهَا then said to Rasulullaah ﷺ, "There was not a tent that I hated more than your tent and I wished that Allaah would destroy it and everything in it. However, I now wish more for your tent than any other that Allaah should make it prosperous and full of blessings. Rasulullaah ﷺ commented, "This ought to be because I swear by Allaah that none of you can have true Imaan until I am more beloved to him than even his children and parents." <sup>(3)</sup>

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that when Hadhrat Hind bint Utba رَضِيَ اللَّهُ عَنْهَا came to pledge allegiance to Rasulullaah ﷺ, he looked at her hands and said, "Go

(1) Ahmad and Bazaar as mentioned in Majma'uz Zawaa'id (Vol.6 Pg.37).

(2) Tabraani. Haythami (Vol.6 Pg.39) has commented on the chain of narrators.

(3) Haakim (Vol.2 Pg.486).

and transform your hands (by applying henna)." After she had applied henna, she returned to Rasulullaah ﷺ who said to her, "I require you to pledge that you will not ascribe any partners to Allaah, will not steal and will not commit adultery." She interrupted by saying, "Does a free woman ever commit adultery?" Rasulullaah ﷺ continued, "And that you will not kill your children for fear of poverty."

"You have not left us any child to kill," she interjected (referring to her children who were killed while fighting against the Muslims). She then pledged allegiance and with reference to the two gold bangles she wore on her hand, she asked, "What do you say about these two bangles?" Rasulullaah ﷺ replied, "These are two coals from the fire of Jahannam (when zakaah is not paid for them)." (1)

Another famous narration<sup>(2)</sup> states that when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, "And that you will not kill your children for fear of poverty", she said, "We grew them up as children and then you killed them when they were big."

According to yet another narration<sup>(3)</sup>, when Rasulullaah ﷺ said, "That you do not commit adultery", she said, "Does a free woman ever commit adultery?" and when Rasulullaah ﷺ said, "And that you will not kill your children for fear of poverty", she said, "It is you who killed them". A similar narration quotes her as saying, "Have you left us any children after the Battle of Badr?"

Another narration states at the beginning that Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا said (to her husband Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ), "I wish to pledge allegiance to Muhammad ﷺ." Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating." Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said, "But you have done many things (against Islaam). Take someone from your people along with you."

Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا then went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, who accompanied her and sought permission from Rasulullaah ﷺ to allow her in. She entered the presence of Rasulullaah ﷺ wearing a veil. The episode of her Bay'ah then followed. This narration of Imaam Sha'bi رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا admitted that she had squandered a great deal of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ's money, he said, "Whatever she has taken from my wealth is permissible (I have pardoned her)." (4)

Ibn Jareer has reported the same narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ in great detail. This narration states that Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Hind رَضِيَ اللَّهُ عَنْهَا, "I permit for you whatever wealth you have taken

(1) Abu Ya'la. Haythami (Vol.6 Pg.37) has commented on the chain of narrators. Ibn Abi Haatim has also narrated it in brief as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.354).

(2) *Isaaba* (Vol.4 Pg.425)

(3) Ibn Sa'd from Imaam Sha'bi رَضِيَ اللَّهُ عَنْهُ.

(4) Ibn Mandah.

from me whether it is used up or still existing." When Rasulullaah ﷺ heard this, he recognised who she was. He then smiled and called her. Hadhrat Hind ﷺ grabbed hold of Rasulullaah ﷺ's hand and pleaded her case. When Rasulullaah ﷺ asked her if she was indeed Hind, she said, "May Allaah forgive what has happened in the past."

Rasulullaah ﷺ then turned away from her (towards the other women present) and (continuing with the formal pledge of allegiance), he said, "And will not commit adultery." Hadhrat Hind ﷺ said, "Does a respectable woman ever commit adultery?" Rasulullaah ﷺ replied, "By Allaah! A respectable woman never commits adultery." Continuing further, Rasulullaah ﷺ said, "And will not kill their children." Hadhrat Hind ﷺ again interrupted by saying, "It was you who killed them during the Battle of Badr. However, you and they know more." Rasulullaah ﷺ completed the Bay'ah by reciting the rest of the verse, "That they will not kill their children, that they will not come forth with slander which they fabricate before their hands and legs and that they will not disobey you (O Rasulullaah ﷺ) in any good."

The narrator says that here Rasulullaah ﷺ forbade the women from wailing when someone died because during the Period of Ignorance, (when wailing) women used to tear their clothes, scratch their faces, pull their hair and pray for (their own) destruction and death. <sup>(1)</sup>

Hadhrat Usayd bin Abi Usayd Barraad narrates from one of the women who pledged allegiance to Rasulullaah ﷺ that amongst the things that Rasulullaah ﷺ required them to pledge was that they would not disobey him in any good, would not scratch their faces, would not dishevel their hair, would not tear their collars and would not pray for destruction. <sup>(2)</sup>

## The Bay'ah of Children who Had Not Yet Come of Age

### Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far (رضي الله عنهم) Pledge Their Allegiance

Hadhrat Muhammad bin Ali bin Husayn (رضي الله عنه) narrates that Rasulullaah ﷺ accepted the pledge of allegiance from Hadhrat Hasan, Husayn, Abdullaah bin Abbaas and Abdullaah bin Ja'far (رضي الله عنهم) while they were all still youngsters who had not yet grown beards or come of age. Rasulullaah ﷺ did not accept the pledge of allegiance from any other children besides those of his family. <sup>(3)</sup>

### Hadhrat Abdullaah bin Zubayr (رضي الله عنه) and Abdullaah bin Ja'far (رضي الله عنه) pledge their allegiance

Hadhrat Abdullaah bin Zubayr (رضي الله عنه) and Hadhrat Abdullaah bin Ja'far (رضي الله عنه)

(1) The *Tafseer* of Ibn Katheer (Vol.4 Pg.353).

(2) Ibn Abi Haatim as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.355).

(3) Tabraani. Haythami (Vol.6 Pg.40) has commented on the chain of narrators?

have stated that they went to pledge their allegiance to Rasulullaah ﷺ when they were only seven years of age. When Rasulullaah ﷺ saw the two of them, he smiled, stretched out his hands and accepted their pledges. <sup>(1)</sup>

Hadhrat Hirmaas bin Ziyaad رَضِيَ اللَّهُ عَنْهُ narrates that he was still a child when he stretched out his hands to pledge his allegiance to Rasulullaah ﷺ, but Rasulullaah ﷺ did not accept the pledge from him. <sup>(2)</sup>

## The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hands of the Khulafaa رَضِيَ اللَّهُ عَنْهُمْ

### The Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledge their Allegiance at the Hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muntashir narrates from his father that when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ pledged their allegiance at the hands of Rasulullaah ﷺ, he stipulated that their pledges be solely for the pleasure of Allaah and that they pledge to always obey the truth. This was after the revelation of the verse:

﴿إِنَّ الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ﴾ (سورة الفتح: ١٠)

"Indeed those who pledge their allegiance to you (O Rasulullaah ﷺ) they really pledge their allegiance to Allaah." {Surah Fatah, verse 10}

When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ took the pledge of allegiance from people, he said to them, "You are obliged to honour your pledge to me as long as I am obedient to Allaah." Thereafter, the pledge of allegiance that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and those after him took from people was like the pledge that Rasulullaah ﷺ took from people. <sup>(3)</sup>

Hadhrat Ibn Afeef رَضِيَ اللَّهُ عَنْهُ narrates that he saw Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accepting the pledge of allegiance from people after the demise of Rasulullaah ﷺ. When a group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ would gather before him, he would say to them, "Do you pledge at my hands that you would listen and obey Allaah, His Book and then the Ameer?" Only when they agreed to this did Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ accept their pledges of allegiance.

Hadhrat Ibn Afeef رَضِيَ اللَّهُ عَنْهُ says further, "It was when I came of age or some time afterwards that I used to stand by Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and memorised the conditions he made with people (when they came to pledge their allegiance). I then approached and started saying, 'I pledge at your hands that I will listen and obey Allaah, His Book and then the Ameer.' He then looked at me from top to bottom. I guessed that I must have impressed him. (He then accepted my pledge of allegiance) May Allaah shower His mercy on him." <sup>(4)</sup>

(1) Tabraani. Haythami (Vol.9 Pg.285) has commented on the chain of narrators. Abu Nu'aym and Ibn Asaakir have also reported the Hadith from Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ, who states that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ both pledged their allegiance to Rasulullaah ﷺ when they were only seven years of age. This is also mentioned in *Muntakhab* (Vol.5 Pg.227).

(2) Nasa'ee as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.14).

(3) Ibn Shaaheen as quoted in *Isaaba* (Vol.3 Pg.458).

(4) Bayhaqi (Vol.8 Pg.146).

Hadhrat Abu Safar رَضِيَ اللَّهُ عَنْهُ narrates that whenever Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent an army to Shaam, he would make them pledge that they would fight with spears (if need be) and remain steadfast if they encountered a plague. <sup>(1)</sup>

## **The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Pledge their Allegiance at the Hand of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hssadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I arrived in Madinah after Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had passed away and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had assumed the post of Khalifah. I said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, 'Raise your hand so that I may pledge at your hand what I pledged at the hand of your companion i.e. Abu Bakr رَضِيَ اللَّهُ عَنْهُ, that I will always listen and obey instruction to the best of my ability.'" <sup>(2)</sup>

Hadhrat Umayr bin Atiyya Laythi رَضِيَ اللَّهُ عَنْهُ narrates that he went to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! Raise your hand - may Allaah always keep it high - so that I may pledge my allegiance at your hand in the manner shown by Allaah and His Rasool ﷺ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ smiled and raised his hand saying, "This pledge gives us some rights over you and gives you some rights over us."

Hadhrat Abdullaah bin Ukaym رَضِيَ اللَّهُ عَنْهُ says, "With these hands did I pledge to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that I would always listen to and obey him." <sup>(3)</sup>

## **A Delegation from Hamraa pledge allegiance at the Hand of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ**

Saleem Abu Aamir رَضِيَ اللَّهُ عَنْهُ narrates that a delegation from Hamraa came to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and pledged that they would not ascribe anything as partner to Allaah, would establish salaah, pay zakaah, fast during Ramadhaan and forsake the festivities of the fire-worshippers. Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ only accepted their pledge of allegiance after they had agreed to all these clauses. <sup>(4)</sup>

## **The Muslims pledge their allegiance to the Khilaafah of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Miswar bin Makhrama رَضِيَ اللَّهُ عَنْهُ narrates that the group (of six Sahabah رَضِيَ اللَّهُ عَنْهُمْ) that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had appointed (to select a Khalifah from amongst themselves) had gathered and were consulting with each other when Hadhrat Abdur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ said to them, "I do not want to compete with you to become the Khalifah. However, if you agree, I shall select one of you on your behalf. The others granted him this privilege, after which the attention of the people was focussed on him without anyone paying any attention to the others. Everyone then turned to Hadhrat Abdur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ and presented their opinions to him. Eventually when the morning after the (final) night arrived, the people pledged their allegiance to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ.

(1) *Kanzul Ummaal* (Vol.2 Pg.323).

(2) Ibn Sa'd, Ibn Abi Shayba and Tayaalisi as mentioned in *Kanzul Ummaal* (Vol.1 Pg.181).

(3) Ibn Sa'd as mentioned in *Kanzul Ummaal* (Vol.1 Pg.81).

(4) Ahmad as quoted in *Kanzul Ummaal* (Vol.1 Pg.81).



Hadhrat Miswar رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ once came to me after some portion of the night had already passed and knocked at the door until I awoke. He then said to me, 'I see that you were sleeping peacefully. By Allaah! I have hardly had any sleep the entire night. Go and call Zubayr and Sa'd.' After I had called them and he had consulted with them, he called me and said, 'Call Ali.' When I had called for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ spoke to him in confidence until half the night had passed. When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ left Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, he seemed hopeful (of becoming the Khalifah) but Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ seemed to fear something about (appointing) Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ then asked me to call Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ. When I called him, he spoke to him in private until the Mu'adhin separated them with the Fajr Adhaan."

Hadhrat Miswar رَضِيَ اللَّهُ عَنْهُ narrates further that after the Fajr salaah was completed, the group (of six Sahabah رَضِيَ اللَّهُ عَنْهُمْ) gathered around the pulpit. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ then sent for all the Muhaajireen and Ansaar who were present and for the leaders of all the groups that had accompanied Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ on that year's Hajj. When everyone had gathered, Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ recited the Shahaadah and then said, "O Ali! I have looked deeply at the opinions of the people and they all do not see anyone equal to Uthmaan. Please do not harbour anything in your heart." Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ then took hold of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ's hand and said, "I pledge allegiance to you according to manner shown by Allaah, His Rasool ﷺ and the two Khalifahs رَضِيَ اللَّهُ عَنْهُمْ after him." Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ then pledged his allegiance to Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ after which the people pledged; (first) the Muhaajireen, (followed by) the Ansaar, the leaders of the armed forces and then the Muslim public. <sup>(1)</sup>

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(1) Bukhari. Bayhaqi (Vol.8 Pg.147) has also reported a similar narration.

## Chapter Three

### The Chapter Concerning the Hardships that Were Borne for The Pleasure of Allaah

This chapter highlights how Rasulullaah ﷺ and the Sahabah ﷺ endured hardships and difficulties, hunger and thirst to propagate the sound Deen and how they attached little importance to themselves when striving to elevate the word of Allaah

#### Enduring Hardships for the Pleasure of Allaah

#### The Comments of Hadhrat Miqdaad ﷺ Concerning the Conditions Under Which Rasulullaah ﷺ was Sent to Propagate Islaam

Hadhrat Nufayr narrates that they were once sitting with Hadhrat Miqdaad bin Aswad ﷺ when someone passed by. The person said, "Blessed are the eyes that saw Rasulullaah ﷺ! By Allaah! We dearly wish that we had seen what you saw and were present in the gatherings you were present in!" Hadhrat Nufayr says that he had heard the man carefully and (when Hadhrat Miqdaad ﷺ became angry) he was surprised because the man had good words to say. Turning to the man, Hadhrat Miqdaad ﷺ said, "What makes you people wish to be present at a time that Allaah made you absent from without you knowing what would have become of you had you been present then? By Allaah! There were many people who were present during the time of Rasulullaah ﷺ but Allaah had thrown them headlong into Jahannam because they did not accept him and refused to believe him. Will you people rather not thank Allaah for being born as people who know only Allaah as your Rabb and believing in everything that Rasulullaah ﷺ brought? (You were fortunate that) Hardships had been borne by people other than yourselves."

"I swear by Allaah, that Allaah sent Rasulullaah ﷺ as a Rasul during a time that was more difficult was prevalent than any other time in which Allaah had sent Ambiyaa. It was a time when the succession of Ambiyaa had long been paused and when people were steeped in ignorance. People saw no religion better than

idol-worship. Rasulullaah ﷺ arrived with a criterion (the Qur'aan) that differentiated between truth and falsehood and even divided father and son. The situation was (so heartbreaking) that a (Muslim) person whose heart was unlocked to be filled with Imaan had to see his father or his son or his brother live as a Kaafir knowing well that whoever enters Jahannam shall be destroyed. He was therefore unable to experience any coolness (comfort) knowing that his close relative was destined for Jahannam. It is about this that Allaah says in the Qur'aan:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ (سورة الفرقان: ٧٤)

O our Rabb! Grant us the coolness (*comfort*) of our eyes from our spouses and children. {Surah Furqaan, verse 74} <sup>(1)</sup>

## The Comments of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrt Muhammad bin Ka'b Qurazi narrates that a person from Kufa once asked Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ, "O Abu Abdillaah! Did you people see Rasulullaah ﷺ and associate with him?" "Yes, my dear nephew," replied Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ. The person then asked, "What was it that you people used to do?" Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! We used to exert ourselves tremendously." The person then said, "By Allaah! Had we been in the time of Rasulullaah ﷺ, we would not have allowed him to walk on the earth but we would have carried him on our shoulders."

Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ said, "My dear nephew! I swear by Allaah that I have been with Rasulullaah ﷺ during the Battle of Khandaq..." He then proceeded to relate the extreme fear, hunger and cold that they had to endure. A narration of Muslim states that Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ said to the man, "Is that what you would have done? I have been with Rasulullaah ﷺ on the night of the Battle of Ahzaab when there blew an extremely fierce and icy wind." He then proceeded to relate the entire incident. The narration of Haakim and Bayhaqi states that Hadhrt Hudhayfa رَضِيَ اللَّهُ عَنْهُ said to the man, "Do not wish for that." Thereafter, he mentioned the details as will appear in the chapter discussing the fears that Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had to endure. <sup>(2)</sup>

## Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah

### The Comments of Rasulullaah ﷺ in this Regard

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "I have been harassed for the sake of Allaah like none other and I have been threatened for the sake of Allaah like none other. Thirty consecutive days and nights would pass by without myself and Bilaal رَضِيَ اللَّهُ عَنْهُ having enough for a living being to eat. All that we

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.175). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.17) has commented on the chain of narrators.

(2) Ibn Is'haaq.

could get was so little that it could be hidden in the armpit of Bilaal (رضي الله عنه).<sup>(1)</sup>

## What Rasulullaah (ﷺ) said to his Uncle when he Thought that his Uncle would Reduce the Support he Provided

Hadhrat Aqeel bin Abi Taalib (رضي الله عنه) narrates that members of the Quraysh approached Abu Taalib and complained, "Your nephew (Rasulullaah ﷺ) comes to us in our homes and gatherings and tells us things that upset us. So if you feel that you have the ability to stop him, please do so." (Turning to his son,) Abu Taalib said, "O Aqeel! Would you please look for your cousin and bring him to me." Hadhrat Aqeel (رضي الله عنه) says, "I found Rasulullaah (ﷺ) in one of Abu Taalib's smaller rooms. As he walked with me, he looked for shade to walk in but was unable to find any until he reached Abu Taalib."

Abu Taalib said, "Dear nephew! By Allaah! You know well that I am always willing to obey you. Your people have come with the complaint that you visit them in their homes and gatherings and tell them things that upset them. Do you not think that you should stop this?" Raising his eyes to the sky, Rasulullaah (ﷺ) said, "I am unable to forsake the responsibility I have been sent to fulfil just as any of you is unable to harness a spark of flame from the sun." Abu Taalib said (to the members of the Quraysh still present there), "I swear by Allaah that my nephew never lies. You may all return peacefully to your homes." (2)

A narration of Bayhaqi reports that Abu Taalib called for Rasulullaah (ﷺ) and told him that the people had come to him and told him many things about what Rasulullaah (ﷺ) was doing. Addressing Rasulullaah (ﷺ), he said further, "Have mercy on me and on yourself and do not cast on me a burden that neither of us can bear. Stop telling the people things that they dislike." Hearing this, it crossed Rasulullaah (ﷺ)'s mind that his uncle had changed his opinions, that he would stop assisting him, that he would now hand him over to the people and that he had lost courage in supporting him. Rasulullaah (ﷺ) said, "O my uncle! Even if the sun were placed in my right hand and the moon in my left hand, I would not forsake this work (of propagation) until Allaah makes it (this Deen) dominant or I am destroyed in the process." After saying this, the eyes of Rasulullaah (ﷺ) filled with tears and he began weeping. When Rasulullaah (ﷺ) turned to leave and Abu Taalib realised his firm resolve, he called out, "Dear nephew!" When Rasulullaah (ﷺ) turned to him, Abu Taalib said, "Continue with your message and do as you please because I swear by Allaah that I shall never desert you." (3)

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.47). Tirmidhi and Ibn Hibbaan have also reported the Hadith as mentioned in *Targheeb wat Tarheeb* (Vol.5 Pg.159). Ibn Maajah and Abu Nu'aym have also narrated it.

(2) Tabaani in his *Awsat and Kabeer*. Haythami (Vol.6 Pg.14) has commented on the chain of narrators. Bukhari has reported a similar narration in his *Tareekh* as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

(3) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.42).

## The Hardships that Rasulullaah ﷺ Experienced after the Death of his Uncle

Hadhrat Abdullaah bin Ja'far ؓ narrates that when Abu Taalib passed away, a fool from amongst the fools of the Quraysh approached Rasulullaah ﷺ and threw sand at him. When Rasulullaah ﷺ returned home, one of his daughters came to wipe the sand from his face and then began weeping. He said to her, "O beloved daughter! Do not weep for Allaah shall protect your father." Amongst other things, he also said to her, "Until Abu Taalib passed away, the Quraysh dared not do anything unpleasant to me. Now they have started." (1)

Hadhrat Abu Hurayra ؓ had mentioned that when Abu Taalib passed away, the Quraysh started treating Rasulullaah ﷺ very harshly. Rasulullaah ﷺ then said, "O my uncle! I am very quickly feeling your loss." (2)

## The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response

Hadhrat Haarith bin Haarith ؓ narrates that he once asked his father, "What is this gathering all about?" His father replied, "These people have gathered around an irreligious man from amongst them." Hadhrat Haarith ؓ says that when they dismounted they saw that it was Rasulullaah ﷺ there calling people towards the Oneness of Allaah and towards Imaan. However, they were rejecting what he was saying and harming him. The people eventually left him when half the day had passed. A lady whose neck was exposed then came to him with a dish full of water and a cloth. Taking water from the dish, Rasulullaah ﷺ drank some and then made wudhu. He then raised his head and said, "Dear daughter! Wear a scarf around you neck and do not fear for your father." Hadhrat Haarith ؓ says that when they asked who the lady was, people informed them that she was Zaynab ؓ, the daughter of Rasulullaah ﷺ. (3)

Hadhrat Muneeb Azdi ؓ narrates that during the Period of Ignorance he saw Rasulullaah ﷺ saying to the people, "O people! Say 'Laa Ilaaha Illallaah' and you will be successful." However, some people spat on his face, some threw sand at him and others swore him. This continued until midday when a girl would come to him with a dish of water. He then washed his face and hands and would say to her, "O beloved daughter! Do not fear that your father will ever be killed suddenly or humiliated." Hadhrat Muneeb ؓ says that when he asked some people who the girl was, they informed him that it was Rasulullaah ﷺ's daughter Zaynab ؓ. He also adds that she was a very pretty girl. (4)

Hadhrat Urwa ؓ narrates that he once asked Hadhrat Abul Aas ؓ about the worst thing that the Mushrikeen did to Rasulullaah ﷺ. He said, "When Rasulullaah ﷺ was once performing salaah in the Hateem of the Kabah, Uqba

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.134).

(2) Abu Nu'aym in *Dalaa'il Hilya* (Vol.3 Pg.134).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.21).

(4) Tabraani. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

bin Abi Mu'eet came and placed a cloth around the neck of Rasulullaah ﷺ. He then started throttling Rasulullaah ﷺ very severely. Hadhrat Abu Bakr ﷺ then arrived and grabbing Uqba by the shoulders, pushed him away from Rasulullaah ﷺ. Hadhrat Abu Bakr ﷺ then recited the following verse of the Qur'aan:

﴿اتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

"Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?" {Surah Mu'min, verse 28} <sup>(1)</sup>

Hadhrat Amr bin Al Aas ﷺ narrates that he had never seen the Quraysh try to assassinate Rasulullaah ﷺ except on one occasion when a group of them were sitting together and discussing while Rasulullaah ﷺ was performing salaah near the Maqaam of Ibraheem ﷺ. Uqba bin Abi Mu'eet then stood before Rasulullaah ﷺ and wrapping his shawl around the Rasulullaah ﷺ's neck, he pulled it so hard (throttled Rasulullaah ﷺ) that Rasulullaah ﷺ fell to his knees. The people started shouting and thought that Rasulullaah ﷺ had been killed. Hadhrat Abu Bakr ﷺ came running and from the back he grabbed hold of Rasulullaah ﷺ under his armpits. He then said, "Will you kill a man for saying, 'Allaah is my Rabb'."

When the people had left Rasulullaah ﷺ, he stood up and continued performing salaah. After completing his salaah, he passed by the group of Quraysh as they sat in the shade of the Kabah. He said to them, "O assembly of Quraysh! I swear by the Being Who controls the life of Muhammad that I have been sent to slaughter you." As he spoke, Rasulullaah ﷺ passed his finger across his throat as an indication. Abu Jahal said to Rasulullaah ﷺ, "You have never been one to make foolish statements." Rasulullaah ﷺ said to him, "You are also amongst them (those who shall be killed)." <sup>(2)</sup>

Hadhrat Urwa bin Zubayr ﷺ narrates that he once asked Hadhrat Abdullaah bin Amr ﷺ, "In venting their enmity, what was the worst that you saw the Quraysh do to harm Rasulullaah ﷺ?" Hadhrat Abdullaah bin Amr ﷺ said that he was once with a group of leaders from the Quraysh who had gathered in the Hateem. They were saying to each other, "We have never had to tolerate so much as we have tolerated from this man (Rasulullaah ﷺ)! He has made fools of our intelligent people, insulted our forefathers, found fault with our religion, disunited our people and abused our gods. We have tolerated him to a very great extent."

As they were speaking words like this, Rasulullaah ﷺ arrived and walked up to the Black Stone. He then passed by the gathering while performing Tawaaf of the Kabah. As he passed by them, they poked fun at him with the things they said. Hadhrat Abdullaah bin Amr ﷺ says, "I noticed from the face of Rasulullaah ﷺ that he felt offended. However, when he passed by them the second time,

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.2 Pg.327). Abu Ya'la and Tabraani have also narrated a similar report but Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Abu Nu'aym has also reported it in *Dalaa'il* (Pg.67).

they again poked fun at him and I again noticed that he felt offended. Yet again, he continued (without saying anything). However, when they repeated themselves the third time, he said to them, 'Will you not listen, O assembly of Quraysh? I swear by the Being Who controls the life of Muhammad that I have come to slaughter you.' This statement took such a grip on their hearts that each one of them was stunned motionless. In fact, even the person who had been most harsh towards Rasulullaah ﷺ just a moment before, meekly uttered the best words that he could muster when he said, 'O Abul Qasim! Do proceed in peace. By Allaah! You have never been one to make foolish statements.' Rasulullaah ﷺ then left them."

Hadhrat Abdullaah bin Amr ﷺ says that he was again with them the following day when they gathered in the Hateem. They said to each other, "You have mentioned the hardships you have given him and the problems he has given us but when (in reply) he told you something you did not like, you left him alone (without doing anything. Something ought to be done)." Rasulullaah ﷺ arrived as they were busy discussing and they all confronted him together. They surrounded him and, stating everything they had heard about what he said concerning their gods and religion, they asked him whether it was he who had levelled these insults. Rasulullaah ﷺ replied, "It was certainly I who said this." Hadhrat Abdullaah bin Amr ﷺ continues, "I then saw one of them grab hold of Rasulullaah ﷺ's collar. Hadhrat Abu Bakr ﷺ stood up in defence of Rasulullaah ﷺ and was in tears when he said, 'Will you kill a man for saying, 'Allaah is my Rabb'? They then left Rasulullaah ﷺ alone. This was the worst that I had seen the Quraysh behave against Rasulullaah ﷺ." (1)

Some people once asked Hadhrat Asmaa bint Abi Bakr ﷺ what was worst she had seen the Mushrikeen do to Rasulullaah ﷺ. She replied by saying, "The Mushrikeen used to sit in the Masjidul Haraam to discuss Rasulullaah ﷺ and what he had to say about their gods. As they were doing this one day, Rasulullaah ﷺ arrived and they all attacked him. The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿اتَّقُوا رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المؤمن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28} (2)

The mob then left Rasulullaah ﷺ and turned on Abu Bakr ﷺ. When he returned to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'" (3)

Hadhrat Anas bin Maalik ﷺ narrates that the Mushrikeen once beat

(1) Ahmad. Haythami (Vol.6 Pg.16) has commented on the chain of narrators. Bayhaqi has narrated a similar Hadith as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.46).

(3) Abu Ya'la. Haythami. (Vol.6 Pg.17) has commented on the chain of narrators. Ibn Abdil Birr has reported a similar narration in his *Isti'aab* (Vol.2 Pg.247) as did Abu Nu'aym in *Hilya* (Vol.1 Pg.31).

Rasulullaah ﷺ up so badly that he fell unconscious. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, "Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" When someone asked who he was, the others replied, "He is the madman Abu Bakr." (1) Another narration (2) states that at this juncture, the people left Rasulullaah ﷺ and attacked Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ.

## **The Comment of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Concerning the Courage of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Deliver a Sermon**

While addressing the people, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once asked, "O people! Who is the most courageous person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Although I have defeated everyone who has confronted me, the most courageous person is Abu Bakr رَضِيَ اللَّهُ عَنْهُ. We had constructed a shed for Rasulullaah ﷺ (during the Battle of Badr) and then asked who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رَضِيَ اللَّهُ عَنْهُ was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ continues, "I have seen the Quraysh grab hold of Rasulullaah ﷺ with one person treating him angrily and another shaking him while they said to him, 'Do you make all the gods into one?!' By Allaah! None of us dared go close to Rasulullaah ﷺ (for fear of being beaten) besides Abu Bakr رَضِيَ اللَّهُ عَنْهُ. He would hit one person, wrestle with another and shake someone else as he said, 'Shame on you people! Will you kill a man for saying, 'Allaah is my Rabb'?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then lifted the shawl he was wearing and wept until his beard became wet. He then said, "I ask you to swear by Allaah whether the Mu'min (3) from the court of Fir'oun was better or Abu Bakr رَضِيَ اللَّهُ عَنْهُ." When everyone remained silent, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! A moment of the life of Abu Bakr رَضِيَ اللَّهُ عَنْهُ is better than the earth full of people like the Mu'min from the court of Fir'oun. While the Mu'min from the court of Fir'oun concealed his Imaan, Abu Bakr رَضِيَ اللَّهُ عَنْهُ made his Imaan public." (4)

## **Some leaders of the Quraysh throw the Entrails of an Animal on Rasulullaah ﷺ and Abul Bakhtari takes Revenge on his Behalf**

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that while Rasulullaah ﷺ was performing salaah in the Masjidul Haraam, seven members of the Quraysh were

(1) Abu Ya'la.

(2) Bazaar from reliable sources as confirmed by Haythami (Vol.6 Pg.17). Haakim (Vol.3 Pg.67) has also narrated the Hadith.

(3) The Mu'min referred to in verses 28 to 45 of Surah Mu'min (Surah 40).

(4) Bazaar as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.271). Haythami (Vol.9 Pg.47) has commented on the chain of narrators.



sitting in the Hateem. They were Abu Jahal bin Hishaam, Shayba bin Rabee'ah, Utba bin Rabee'ah, Uqba bin Abi Mu'eet, Umayyah bin Khalaf and another two persons. Whenever Rasulullaah ﷺ went into Sajdah (prostration), he lengthened his Sajdah. Abu Jahal asked the others which of them would volunteer to go to a certain tribe that had slaughtered some camels and bring back the entrails of a camel to throw on Rasulullaah ﷺ. The worst of them who was Uqba bin Abi Mu'eet brought it and threw it on the shoulders of Rasulullaah ﷺ while he was in Sajdah.

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says that he stood there watching but was unable to say anything because there was no one there to protect him (if the mob attacked him). As he was leaving, the daughter of Rasulullaah ﷺ Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا heard about the incident and came there. After she had removed the filth from Rasulullaah ﷺ's shoulders, she turned to the members of the Quraysh present there and admonished them. None of them were able to give her a reply. Rasulullaah ﷺ then lifted his head as he normally lifted it after completing the Sajdah and when he had finished his salaah, he prayed, "O Allaah! You deal with the Quraysh; deal with Utba, Uqba, Abu Jahal and Shayba." Rasulullaah ﷺ made this du'aa three times and then left the Masjid.

Wearing his whip as a belt, Abul Bakhtari met Rasulullaah ﷺ. Noticing the disturbed look on Rasulullaah ﷺ's face, he asked, "What is the matter?" Rasulullaah ﷺ said, "Please leave me to myself." Abul Bakhtari insisted, "Allaah knows that I shall never leave you to yourself until you tell me what had happened. Have you been hurt?" When Rasulullaah ﷺ realized that Abul Bakhtari would not leave him alone, he informed him that the entrails of a camel were thrown on him by the instruction of Abu Jahal. Abul Bakhtari said, "Come to the Masjid." When Rasulullaah ﷺ and Abul Bakhtari entered the Masjid, Abul Bakhtari confronted Abu Jahal and asked, "O Abul Hakam! Is it you who instructed that the entrails of a camel should be thrown on Muhammad?" When Abu Jahal admitted that he did, Abul Bakhtari lifted his whip and smote Abu Jahal on the head. As the people started fighting with each other, Abu Jahal shouted, "Shame on you people! Muhammad wants us to be at loggerheads while he and his companions remain safe." (1)

Bukhari, Muslim, Tirmidhi and others have also reported the incident of Abul Bakhtari in brief. The narration of Bukhari states that after they had thrown the entrails on Rasulullaah ﷺ, the Mushrikeen started laughing so much that they actually fell on top of each other. The narration of Ahmad quotes from Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ that he saw all seven of these Mushrikeen killed during the Battle of Badr. (2)

## Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ is outraged when Abu Jahal Harasses Rasulullaah ﷺ

Hadhrat Ya'qoob bin Utba narrates that Abu Jahal once approached Rasulullaah ﷺ

(1) Bazaar and Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators. Abu Nu'aym has reported a similar narration in *Dalaa'il* (Pg.90).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.44).

at Safa and caused him great harm. During those days, Hadhrat Hamza was an avid hunter and was out hunting that day. His wife had seen what Abu Jahal did and when Hadhrat Hamza returned, she said to him, "O Abu Umaarah! If only you had seen what that man (Abu Jahal) had done to your nephew!" Hadhrat Hamza was furious and without even entering his home, he proceeded as he was. With his bow still hanging from his shoulders, he entered the Masjidul Haraam where he found Abu Jahal sitting in a gathering of the Quraysh. Without saying a word, he lifted his bow above Abu Jahal's head and wounded him. When some others members of the Quraysh stood up to restrain Hadhrat Hamza, he said, "My religion is the same as that of Muhammad. I testify that he is the Rasul of Allaah. I swear by Allaah that I shall never budge from this. You may try to stop me if you are true in your religion!"

When Hadhrat Hamza accepted Islaam, Rasulullaah and the Muslims were strengthened and they became more steadfast in their affairs. The Quraysh became frightened because they knew that Hadhrat Hamza would be there to protect Rasulullaah. <sup>(1)</sup>

Hadhrat Muhammad bin Ka'b Qurazi narrates that once when Hadhrat Hamza was returning from doing some archery, a woman met him and told him that his nephew (Rasulullaah) had suffered terribly at the hands of Abu Jahal who had sworn at him, hurt him and done many terrible things to him. Hadhrat Hamza asked, "Did anyone see him doing this?" When she informed him that many people had witnessed the incident, he proceeded to a gathering near Safa and Marwa. There he found the gathering still present with Abu Jahal sitting amongst them. Leaning on his bow, Hadhrat Hamza told the people what he had shot with his bow and other things he had done. He then took hold of the bow with both hands and struck Abu Jahal so hard on the middle of his head that the bow broke. He then said, "Take that with a bow. Next time it will be a sword. I testify that he (Muhammad) is the Rasul of Allaah who had brought the truth from Allaah." The people said, "O Abu Umaarah! He insults our gods and although you are better than him, we would never tolerate that even from you. However, O Abu Umaarah, you have never been an unpleasant person." <sup>(2)</sup>

## **Abu Jahal Resolves to Cause Harm to Rasulullaah and Allaah Humiliates him**

Hadhrat Abbaas narrates that he was once in the Masjidul Haraam when Abu Jahal arrived and said, "I have vowed for Allaah that if I see Muhammad in Sajdah, I will tramp on his neck." Hadhrat Abbaas says, "When I informed Rasulullaah about this, Rasulullaah left angrily for the Masjidul Haraam and was in such a hurry to get there that instead of using the door, he scaled the wall. I said, 'This is bound to be a horrible day.' I tied my lower garment tightly and followed Rasulullaah."

(1) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.9 Pg.267) has commented on the chain of narrators. Haakim has also reported the narration in his *Mustadrak* (Vol.3 Pg.192).

When Rasulullaah ﷺ entered the Masjidul Haraam, he recited:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾﴾ (سورة العلق: ٢، ١)

"Read in the name of your Rabb Who created (*everything*), created man from a clot of blood..." {Surah Alaq, verses 1,2}

Rasulullaah ﷺ continued reciting the Surah until he reached the verses referring to Abu Jahal, which read:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَاذِبٌ ﴿٦﴾ إِنَّهُ رَأَىٰ الْإِنْسَانَ لَيْطَةً ﴿٧﴾ أَنْ رَأَاهُ اسْتَغْنَىٰ ﴿٨﴾﴾ (سورة العلق: ٦، ٧)

"It is a fact that man (the Kaafir like Abu Jahal) is rebellious (even exceeding the bounds of humanity) because he considers himself to be independent." {Surah Alaq, verses 6,7}

When someone informed Abu Jahal that Rasulullaah ﷺ had arrived, he said, "Do you not see what I see? By Allaah! The horizons have been shut before me!" Rasulullaah ﷺ then went into Sajdah when he had completed reciting the Surah.<sup>(1)</sup>

## **Tulayb bin Umayr Avenges the harm that Abu Jahal Caused to Rasulullaah ﷺ**

Hadhrat Barra bint Abi Tajra رَضِيَ اللَّهُ عَنْهَا narrates that Abu Jahal and few others once approached Rasulullaah ﷺ and cause him much harm. Tulayb bin Umayr رَضِيَ اللَّهُ عَنْهُ went to Abu Jahal and gave him a blow that wounded his head. When the other Mushrikeen grabbed hold of Tulayb رَضِيَ اللَّهُ عَنْهُ, Abu Lahab stood up to defend him. When news of the incident reached Hadhrat Arwa رَضِيَ اللَّهُ عَنْهَا (Tulayb's mother), she exclaimed, "Verily, the best day of Tulayb's life is the day he assisted his cousin (Rasulullaah ﷺ)."

When Abu Lahab was told that (his sister) Hadhrat Arwa رَضِيَ اللَّهُ عَنْهَا had accepted Islaam, he came to reproach her. She said, "You should also stand in defence of your nephew because if he dominates, you shall have some choice and if he does not, you will be excused because he is your nephew." Abu Lahab said, "Do we have strength (to fight) against all the Arabs? Nevertheless, he has introduced a religion." <sup>(2)</sup>

## **Rasulullaah ﷺ Curses Utayba bin Abi Lahab because of the Hurt he caused and he is Eventually Killed**

Hadhrat Qataada narrates that Rasulullaah ﷺ's daughter Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا was married to Utayba the son of Abu Lahab. At the same time, (Rasulullaah ﷺ's other daughter) Ruqayya رَضِيَ اللَّهُ عَنْهَا was married to Abu Lahab's other son Utba. However, she had not yet started living with her husband when

(1) Bayhaqi as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.43). Tabraani has also narrated it in his *Kabeer* and *Awsal*. Haythami (Vol.8 Pg.227) has commented on the chain of narrators. Haakim has narrated a similar Hadith in his *Mustadrak* (Vol.3 Pg.325) and commented on the chain of narrators.

(2) Ibn Sa'd as quoted in *Isaaba* (Vol.4 Pg.227).

Rasulullaah ﷺ announced his Nabuwaat. Allaah then revealed the Surah:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۚ﴾

May the hands of Abu Lahab be shattered and may he be destroyed. Neither his wealth nor the things he earned shall benefit him (*when he faces the terrible punishment of the Aakhirah*). He shall soon enter the flaming fire (*of Jahannam*) and his wife as well. (*Evil is*) That woman (*his wife*) who carries firewood. (*This refers to her evil act of collecting thorny branches to place on the path that Rasulullaah ﷺ frequented.*) Around her neck (*in Jahannam*) shall be a securely-woven string (*a yoke*). {Surah Lahab, verse 1-5}

Abu Lahab then said to his sons Utba and Utayba, "I shall have nothing to do with you two if you do not divorce the daughters of Muhammad." Their mother was the daughter of Harb bin Umayyah and she is referred to (in the above Surah) as "That woman who carries firewood". She said, "My beloved sons! Divorce them for they have forsaken their religion." The sons therefore divorced their wives. After Utayba divorced Hadhrat Ummu Kulthoom (رضي الله عنها), he went to Rasulullaah ﷺ and said, "I reject your religion and have divorced your daughter so that you never come to me and I never have to come to you." He then assaulted Rasulullaah ﷺ and even tore his upper garment. **This occurred when he was bound to leave for Shaam on business.** Rasulullaah ﷺ said, "I pray that Allaah unleashes one of his dogs on you."

Utayba then left with a group of traders from the Quraysh. When they pitched camp at a place called Zarqaa one night, a lion circled their camp. Utayba said, "May my mother be destroyed! By Allaah this lion is certainly going to eat me as Muhammad had mentioned. Ibn Ai Kabsha (Rasulullaah ﷺ) has killed me while he is in Makkah and I am in Shaam." Ignoring the others, the lion attacked Utayba and killed him with a single bite. Narrating from Hishaam bin Urwa and his father, Zuhayr bin Alaa states that after circling them that night, the lion left. The traders then slept, placing Utayba between them all. However, the animal leapt over all of them and bit Utayba's head off. Hadhrat Uthmaan bin Affaan (رضي الله عنه) married Hadhrat Ummu Kulthoom (رضي الله عنها) after (her sister and his wife) Hadhrat Ruqayya (رضي الله عنها) passed away. <sup>(1)</sup>

## Rasulullaah ﷺ Suffers at the hands of his Two Neighbours Abu Lahab and Uqba bin Abi Mu'eet

Rabee'ah bin Ubayd Deeli (رضي الله عنه) once said to the people around him, "I hear you people talking a lot about the difficulties that the Quraysh gave Rasulullaah ﷺ. I have seen much of this harassment. The house of Rasulullaah ﷺ was between those of Abu Lahab and Uqba bin Abi Mu'eet. When Rasulullaah ﷺ would return home, he used to find entrails of animals, blood and filth hanging

(1) Tabraani. Haythami (Vol.6 Pg.18) has commented on the chain of narrators.

on his door. Removing these with the end of his bow, Rasulullaah ﷺ would say, "O Quraysh! These are terrible neighbours indeed!" (1)

### **The Pain Rasulullaah ﷺ Endured in Taa'if**

Hadhrat Urwa ﷺ narrates from Hadhrat Aa'isha ﷺ the wife of Rasulullaah ﷺ that she once asked Rasulullaah ﷺ, "Have you experienced a day more difficult than the day the Battle of Uhud was fought?" Rasulullaah ﷺ replied, "Although I have experienced tremendous hardship from your people, the worst occurred on the day of Aqaba (Taa'if) when I presented my case to (their chief) Ibn Abd Yaleel bin Abd Kulaal (asking him to accept Islaam and grant me asylum). However, he refused to accept. I then walked away in great distress and my depression abated only when I reached Qarn Tha'aalib."

"When I lifted my head, I saw a cloud shading me. When I looked closer, I noticed Jibra'eel ﷺ in the cloud, he called me saying, 'Your Rabb has certainly heard what your people have said to you and how they responded to you. Allaah has sent the angel in charge of the mountains to you so that you may command him as you like.' The angel in charge of the mountains then greeted me and said, 'O Muhammad ﷺ! What Jibra'eel ﷺ said is true. What do you wish? Do you want me to make the two mountains meet (and crush the people between them)?"

Rasulullaah ﷺ's reply to him was, "I rather wish that Allaah creates people from their progeny who will worship only the One Allaah without ascribing any partners to Him." (2)

Ibn Shihaab narrates that after Abu Taalib passed away, Rasulullaah ﷺ went to Taa'if hoping that the people there would grant him asylum. There he met three leaders of the Thaqeef clan who were all brothers. Their names were Abd Yaleel, Habeeb and Mas'ood who were all the sons of Amr. Rasulullaah ﷺ presented his case to them and told them about the impudent treatment he received from his people. However, their response was most appalling. (3)

Hadhrat Urwa bin Zubayr ﷺ narrates that after Abu Taalib passed away, the harassment that Rasulullaah ﷺ experienced increased tremendously. He then went to the Thaqeef tribe (in Taa'if), hoping that they would grant him asylum and assist him. There he met three chiefs of the Thaqeef clan. They were all brothers whose names were Abd Yaleel bin Amr, Habeeb bin Amr and Mas'ood bin Amr. Rasulullaah ﷺ presented his case to them and told them about the torment and impudent treatment he received from his people.

However, one of them said, "If Allaah has sent you with anything at all, I shall steal the covering of the Kabah!" The other said, "By Allaah! I shall never speak a word to you again after this! If you are really a Nabi, you are too honourable to speak to me." The third one said, "Was Allaah unable to find anyone besides you to make a Nabi?"

(1) Tabraani in his *Awsat*. Haythami (Vol.6 Pg.21) has commented on the chain of narrators.

(2) Bukhari (Vol.1 Pg.458). Muslim and Nasa'ee have also reported this narration.

(3) Moosa bin Uqba in his *Maghaazi*. Ibn Is'haaq has also narrated it in more detail as quoted in *Fat'hul Baari* (Vol.6 Pg.198).

When news of what the chiefs said to Rasulullaah ﷺ spread throughout the town, the people gathered to poke fun at Rasulullaah ﷺ. They sat in rows on either side of the road and took stones in their hands. Rasulullaah ﷺ was unable to even lift a foot or put it down without them throwing a stone at him. Together with this, they continued poking fun at him and mocking him. After Rasulullaah ﷺ had passed through their rows, he proceeded to one of their vineyards with blood flowing down to his feet. There he took shade beneath some vines and sat down on the ground in great distress and pain. Blood was still running down his feet.

In the vineyard, Rasulullaah ﷺ saw Utba bin Rabe'e'ah and Shayba bin Rabe'e'ah. However, even though he was suffering tremendous pain and difficulty, he did not want to approach them because he knew the enmity they bore for Allaah and His Rasool ﷺ. They then sent some grapes to Rasulullaah ﷺ with their slave Addaas who was a Christian from Nineveh. Addaas brought the grapes and placed it in front of Rasulullaah ﷺ. When Rasulullaah ﷺ recited - "In the name of Allaah" (before eating), Addaas was amazed. Rasulullaah ﷺ asked, "Where are you from, O Addaas?" When he informed Rasulullaah ﷺ that he was from Nineveh, Rasulullaah ﷺ said, "You are from the town of the pious man Yunus bin Matta ﷺ." Addaas asked, "How do you know about Yunus bin Matta ﷺ?" Rasulullaah ﷺ then informed him what he knew about Hadhrat Yunus ﷺ. It was the nature of Rasulullaah ﷺ that he never regarded anyone to be inferior to himself and (even though Addaas was a slave) he conveyed the message of Allaah to him.

When Addaas asked to know more about Hadhrat Yunus ﷺ and Rasulullaah ﷺ told him what had been revealed to him, Addaas prostrated to Rasulullaah ﷺ. He then started kissing the feet of Rasulullaah ﷺ although blood was flowing from them. Utba and his brother Shayba kept silent when they saw what their slave was doing and when he returned to them, they asked him, "What is the matter with you that you were prostrating before Muhammad and kissing his feet? We have never seen you do this for anyone else." Addaas explained, "That is a pious man. The things he told me reminded me of a Nabi that Allaah had sent to us by the name of Yunus bin Mata ﷺ. He also told me that he is Allaah's Rasul." Utba and Shaybah laughed and said, "Let him not take you away from Christianity because he is a man who deceives." Rasulullaah ﷺ then returned to Makkah. <sup>(1)</sup>

Another narration states that the people of Taa'if sat in two rows along the road of Rasulullaah ﷺ and when he passed, he could not even lift a foot or put it down without them throwing stones at him. Because of this, he was covered in blood and by the time he had passed through them, blood flowed down to his feet.

A narration of Ibn Is'haaq states that after Rasulullaah ﷺ had lost all hope of any good coming from them, he stood up and among other things, he said to

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(1) Abu Nu'aym in *Dalaa'il* (Pg.103).

them, "Although you have done (to me) what you did, at least do me the favour of not mentioning any of this to my people." Rasulullaah ﷺ did not want his people to know about what had happened to him because it would embolden them against him. However, they would not do this and the ruffians and slaves amongst them attacked Rasulullaah ﷺ. They swore and shouted at him until a large mob gathered against Rasulullaah ﷺ and forced him to seek shelter in an orchard belonging to Utba bin Rabee'ah and Shayba bin Rabee'ah, who happened to be there. The ruffians who were chasing him then returned and Rasulullaah ﷺ took shade under some grape vines where he sat as Utba and Shayba looked on. They had already witnessed the treatment he had received from the Taa'if hooligans. The narrator says that among the reports he received was that Rasulullaah ﷺ met a woman from the Banu Jamh tribe and said to her, "Your in-laws certainly gave me great difficulty!"

### **The Du'aa Rasulullaah ﷺ made after Leaving Taa'if**

Once Rasulullaah ﷺ felt that he was safe from the Taa'if mob, he made the following du'aa:

”اللَّهُمَّ إِلَيْكَ أَشْكُوا ضَعْفَ قُوَّتِي وَقِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّحِمِينَ  
أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي إِلَهِي مَنْ تَكَلَّنِي؟ إِلَهِي عَذْرٍ يَتَجَهَّمُنِي أَمْ إِلَهِي قَرِيبٍ  
مَلَكَتُهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ فَلَا أَبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورٍ  
وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ أَنْ يَنْزِلَ بِي غَضَبُكَ  
أَوْ يَحِلَّ بِي سَخَطُكَ لَكَ الْعُنْبَى حَتَّى تَرْضَى وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.“

TRANSLATION: "O Allaah! Only to you do I communicate my weakness, my lack of ingenuity and lack of importance among people. O the most Merciful of those who show mercy, You are certainly the Rabb of the weak and You are my Rabb. To whom shall you hand me over? To an enemy who will treat me harshly or to a near one to whom You shall give control over me? If You are not angry with me, I care for nothing. All I require is that Your protection should be vast enough for me. In the light of Your Countenance by which multitudes of darkness are turned to light and by which the affairs of this world and the Aakhirah are remedied, I seek protection from being afflicted by Your wrath and displeasure. The causes of Your displeasure should be removed until You are pleased. There is no power and no might but with Allaah."

### **Addaas who was a Christian Accepts Islaam and Testifies that Rasulullaah ﷺ is Certainly the Rasul of Allaah**

When Utba and Shayba, the two sons of Rabee'ah saw what had happened to

Rasulullaah ﷺ, their kinship with Rasulullaah ﷺ moved them and they said to their Christian slave Addaas, "Take a stalk of this grape vine, put it in a plate and take it to that man. Tell him that he should eat it." Addaas did as he was told. He took the grapes, placed it in front of Rasulullaah ﷺ and told him to eat. When Rasulullaah ﷺ put his hand in the plate, he recited - "In the name of Allaah". Addaas looked into Rasulullaah ﷺ's face and said, "By Allaah! The people of this area do not say such words." Rasulullaah ﷺ asked, "From the people of which area do you belong O Addaas? What is your religion?" Addaas replied, "I am a Christian from the people of Nineveh." Rasulullaah ﷺ commented, "You are from the town of the pious man Yunus bin Matta ﷺ." "How do you know about Yunus bin Matta ﷺ?" asked Addaas. "He is my brother. He was a Nabi and I am a Nabi." Addaas then bowed in front of Rasulullaah ﷺ and kissed his head, hands and feet. One of Rabe'e'ah's sons said to the other, "He has caused problems for you with your slave."

When Addaas returned to them, they said to him, "Shame on you, O Addaas! What overcame you that you kissed the head, hands and feet of that man?" Addaas replied, "O my master! There is no person on this earth better than that man. He told me things that only a Nabi could know." They said to him, "Shame on you, O Addaas! Let him never shift you from your religion because your religion is better than his." (1)

Another narration states that Addaas said to Rasulullaah ﷺ, "I testify that you are the servant and messenger of Allaah." (2)

Hadhrat Aa'isha ﷺ narrates that (her father) Hadhrat Abu Bakr ﷺ once said, "If only you had seen Rasulullaah ﷺ and myself as we climbed up to the cave (of Thowr en-route to Madinah)! The feet of Rasulullaah ﷺ were dripping with blood while mine had become (numb) like a stone." Hadhrat Aa'isha ﷺ said, "Rasulullaah ﷺ was never used to walking barefoot." (3)

## The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud

Hadhrat Anas ﷺ narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was severely injured on the head. Wiping the blood from his face, he said, "How can a nation be successful when they have injured his head and broken his teeth when he calls them to Allaah?!" It was on this occasion that Allaah revealed the verse:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾

(سورة ال عمران: ١٢٨)

You have no choice in the matter (of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished). (If Allaah

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.135)

(2) Sulaymaan Taymi in his biography of Rasulullaah ﷺ, as mentioned in *Isaaba* (Vol.2 Pg.466).

(3) Ibn Mardway as reported in *Kanzul Ummaal* (Vol.8 Pg.329).



*wills,)* He shall grant them the ability to repent (*and become Muslims*) or He may punish them (*if He chooses not to guide them to Islaam*), for they are indeed oppressors (*oppressing themselves by not becoming Muslims*). {Surah Aal Imraan, verse 128} <sup>(1)</sup>

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that when Rasulullaah ﷺ sustained an injury to his face during the Battle of Uhud, Hadhrat Maalik bin Sinaan رضي الله عنه turned to him, wiped the wound and then swallowed the blood. Rasulullaah ﷺ then said, "Whoever wishes to see someone whose blood is mixed with mine, should look at Maalik bin Sinaan." <sup>(2)</sup>

Hadhrat Aa'isha رضي الله عنها narrates that whenever Hadhrat Abu Bakr رضي الله عنه spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." He then continued to explain, "I was the first person to return to the fight (after the Muslims were taken by surprise) and I saw someone very fiercely defending Rasulullaah ﷺ. I said (to myself) '(I hope that it would) Be Talha!' Since I had missed what (rewards of defending Rasulullaah ﷺ) I had missed, I wanted him to be a man from amongst my people (so that we may have the honour, and Talha was from amongst my people). Between the Mushrikeen and myself was another person whom I did not recognise. While I was closer to Rasulullaah ﷺ, he was running much faster than I could. He turned out to be Abu Ubaydah bin Jarraah."

"When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. However, (seeing the condition of Rasulullaah ﷺ) we failed to comply with the instruction and I went to Rasulullaah ﷺ to remove the links from his face. Abu Ubaydah pleaded to me, 'By the right that I have (as your Muslim brother), do leave it to me.' So I left it for him. Because of the pain that it would have caused Rasulullaah ﷺ, Abu Ubaydah disliked pulling the links out with his hand so he bit hard onto it and pulled out one of the links. However, one of his front teeth fell out in the process. When I motioned to do as he had done, he again pleaded, 'By the right that I have, do leave it to me.' He then repeated what he had done the first time and another front tooth fell out with the link. Abu Ubaydah was one of the best looking people without front teeth."

"After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd wounds inflicted by spears, arrows and swords. We then nursed him." <sup>(3)</sup>

(1) Bukhari, Muslim and Tirmidhi as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(2) Tabraani in his *Kabeer* as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.47).

(3) Tayaalisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29). The narration has also been reported by Ibn Sa'd (Vol.3 Pg.298), Shaashi, Bazaar, Tabraani in his *Awsat*, Ibn Hibbaan, Daar Qutni in his *Afraad*, Abu Nu'aym in his *Ma'rifah* and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.274).

## The Sahabah ﷺ Endure Hardships and difficulties when Giving Da'wah towards Allaah

### Hadhrat Abu Bakr ﷺ Endures Hardships and difficulties

**Hadhrat Abu Bakr ﷺ Insists on Preaching Islaam Openly and is Grievously Hurt after Delivering a Sermon**

Hadhrat Aa'isha ؓ narrates that on one occasion when the eighty three companions of Rasulullaah ﷺ got together, Hadhrat Abu Bakr ﷺ insistently asked Rasulullaah ﷺ for permission to preach Islaam openly. Rasulullaah ﷺ said, "O Abu Bakr! We are too few." However, Hadhrat Abu Bakr ﷺ continued insisting until Rasulullaah ﷺ gave the permission. The Muslims then scattered in different areas of the Masjidul Haraam, each one taking a place amongst his tribesmen. Hadhrat Abu Bakr ﷺ then stood up to deliver a sermon as Rasulullaah ﷺ remained seated. This was the very first public sermon dedicated to inviting people towards Allaah and His Rasool ﷺ.

The Mushrikeen then attacked Hadhrat Abu Bakr ﷺ and the Muslims and wherever they were in the Masjidul Haraam, they were beaten very severely. Hadhrat Abu Bakr ﷺ was trampled and beaten most savagely. The wretched Utba bin Rabee'ah started hitting Hadhrat Abu Bakr ﷺ with his shoes that had a sole stuck onto another (making them thick and hard). He hit Hadhrat Abu Bakr ﷺ so much and also jumped on his stomach that the soles actually twisted and the nose of Hadhrat Abu Bakr ﷺ could not be differentiated from his face.

The Banu Taym tribe (to which Hadhrat Abu Bakr ﷺ belonged) came running and pushed the Mushrikeen away from Hadhrat Abu Bakr ﷺ. They then carried him in a sheet and took him home. By then they were convinced that he would die. The Banu Taym then returned to the Masjidul Haraam and announced, "By Allaah! We shall definitely kill Utba bin Rabee'ah if Abu Bakr dies!" thereafter, they returned to Hadhrat Abu Bakr ﷺ and together with (his father) Abu Quhaafa, they started talking to Hadhrat Abu Bakr ﷺ to get him to respond. Hadhrat Abu Bakr ﷺ finally spoke after the day had passed and asked, "How is Rasulullaah ﷺ?" His people rebuked and criticised him. They then stood up (to leave) and said to (his mother) Ummul Khayr, "Take care of him and give him something to eat or drink."

When his mother was alone with him, she insisted that he eat, but he kept asking, "How is Rasulullaah ﷺ?" She said, "I swear by Allaah that I have no knowledge about your friend." He said, "Go and ask Ummu Jameel bint Khattaab about Rasulullaah ﷺ." His mother left to meet Ummu Jameel and asked her, "Abu Bakr wants to know from you about Muhammad bin Abdillaah." Ummu Jameel responded by saying, "I neither know Abu Bakr nor Muhammad bin

Abdillaah. However, if you like, I shall go with you to see your son." Ummul Krayr agreed and Ummu Jameel accompanied her until they came to Hadhrat Abu Bakr ﷺ who was lying down (unable to even sit) and extremely ill. Coming closer, Ummu Jameel cried, "By Allaah! Those who did this to you must be people of kufr and sin! I hope that Allaah takes revenge from them on your behalf."

Hadhrat Abu Bakr ﷺ then asked, "How is Rasulullaah ﷺ?" Ummu Jameel said, "Your mother is listening." He said, "You have nothing to fear from her." She then replied, "Rasulullaah ﷺ is safe and sound." "Where is he?" Hadhrat Abu Bakr ﷺ asked further. Ummu Jameel said, "He is in the house of Arqam." Hadhrat Abu Bakr ﷺ vowed, "I swear by Allaah that I shall neither eat or drink until I go to Rasulullaah ﷺ." The two ladies then waited for a time (late at night) when the movement of people had calmed down and people were resting. Giving him support, they then took him to Rasulullaah ﷺ. (When he saw Hadhrat Abu Bakr ﷺ) Rasulullaah ﷺ hugged him and kissed him. The other Muslims also hugged him and (seeing his battered condition) Rasulullaah ﷺ took great pity on him.

Hadhrat Abu Bakr ﷺ said, "May my parents be sacrificed for you, O Rasulullaah ﷺ! There is nothing wrong with me except for what that wretch did to my face. This is my mother who has been exceptionally good to me. You are a most blessed person so invite her towards Allaah and pray for her. Perhaps Allaah shall use you to save her from the Fire of Jahannam." Rasulullaah ﷺ then made du'aa for her and invited her to believe in Allaah. She then accepted Islaam.

For a month, the Muslims who numbered thirty-nine individuals stayed with Rasulullaah ﷺ in that house. Hadhrat Hamza bin Abdil Muttalib ﷺ (the uncle of Rasulullaah ﷺ) accepted Islaam on the day that Hadhrat Abu Bakr ﷺ was beaten up.

## **Rasulullaah ﷺ Prays for Hadhrat Umar ﷺ and he Accepts Islaam**

Rasulullaah ﷺ made du'aa for (Allaah to guide) Hadhrat Umar ﷺ or Abu Jahal bin Hishaam. The du'aa was made on a Wednesday and Hadhrat Umar ﷺ accepted Islaam on Thursday. (When Hadhrat Umar ﷺ accepted Islaam) The Muslims shouted "Allaahu Akbar" so loudly that their shout was heard in the upper parts of Makkah. The father of Hadhrat Arqam ﷺ who was a blind man and a Kaafir came out of his house saying, "O Allaah! Forgive my child Arqam for he has rejected our religion."

(When he accepted Islaam) Hadhrat Umar ﷺ said to Rasulullaah ﷺ, "Why should we keep our religion secret when we are on the truth while the false religion of the Kuffaar is made public?" Rasulullaah ﷺ replied, "We are too few and you have just seen the beating we received." Hadhrat Umar ﷺ said, "I swear by the Being that has sent you with the truth that I shall make my Imaan

known to all the gatherings of kufr which I had been part of." Hadhrat Umar ﷺ then performed Tawaaf around the Kabah and passed by the leaders of the Quraysh as they watched.

Abu Jahal bin Hishaam said, "Someone has mentioned that you have forsaken your religion?" Hadhrat Umar ﷺ declared:

“وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ”

"I testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul."

When the Mushrikeen got up to assault him, Hadhrat Umar ﷺ attacked Utba bin Rabe'e'ah and (after overpowering him) squatted over him and continued beating him up and poking his fingers in his eyes until Utba screamed. (Fearing that Hadhrat Umar ﷺ would make their leader blind, the others retreated.) Hadhrat Umar ﷺ stood up (and left Utba) once the others had moved away. In the same way, whenever any group approached him (to assault him), he would grab hold of their leader (would beat him up and threaten to blind him) until the others gave up. He then proceeded to all the gatherings he used to frequent (as a Kaafir) and proclaimed the message of Imaan there.

After asserting his dominance over the Mushrikeen, Hadhrat Umar ﷺ went to Rasulullaah ﷺ and said, "May my parents be sacrificed for you! By Allaah! You now have no fear. Without any fear or trepidation, I have proclaimed the message of Imaan in every gathering I used to frequent as a Kaafir." With Hadhrat Umar ﷺ in front of him, Rasulullaah ﷺ went with Hadhrat Hamza ﷺ to the Masjidul Haraam where they performed Tawaaf of the Kabah and then performed the Zuhr salaah without any fear. Thereafter, Rasulullaah ﷺ returned to house of Hadhrat Arqam ﷺ in the company of Hadhrat Umar ﷺ. Hadhrat Umar ﷺ later left by himself and then Rasulullaah ﷺ also left.

The most correct opinion is that Hadhrat Umar ﷺ accepted Islaam only after some Sahabah ﷺ had migrated to Abyssinia, which was six years after Rasulullaah ﷺ announced his prophethood. <sup>(1)</sup>

## **Hadhrat Abu Bakr ﷺ leaves for Abyssinia when the Muslims Face Intense Harassment and Meets Ibnud Daghina**

Hadhrat Aa'isha ﷺ says, "I never knew my parents to be adherents of any religion besides the Deen of Islaam. Not a day passed when Rasulullaah ﷺ did not visit us every morning and night. When the Muslims were being harassed greatly, (my father) Abu Bakr decided to migrate to Abyssinia. When he reached a place called Barkul Ghimaad, Ibnud Daghina who was the leader of the Qaara tribe met him and asked, 'Where are you off to, O Abu Bakr?' Hadhrat Abu Bakr ﷺ replied, 'My people have exiled me and I intend travelling about and

(1) Haafidh Abul Hasan Taraablisi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.30). It is also narrates in *Isaaba* (Vol.4 Pg.447).

worshipping my Rabb."

Hadhrat Aa'isha رضي الله عنها narrates further that Ibnud Daghhina said, "O Abu Bakr! A person like you cannot leave and cannot be made to leave. You give people what they cannot find, you maintain family ties, you carry the burdens of others, you entertain guests and you assist in all good avenues. I shall grant you protection go and worship your Rabb in your town." Ibnud Daghhina then returned with Hadhrat Abu Bakr رضي الله عنه and he went around to all the leaders of the Quraysh telling them, "A person like Abu Bakr cannot leave and cannot be made to leave. How can you exile a person who gives people what they cannot find, who maintains family ties, who carries the burdens of others, who entertains guests and who assists in all good avenues." The Quraysh did not oppose the amnesty that Ibnud Daghhina had granted but said to him, "Tell Abu Bakr that he should worship his Rabb in his house, perform his salaah there and recite as much of the Qur'aan he wishes. However, he should not annoy us by doing this in public because we fear that he would then mislead our women and children." Ibnud Daghhina conveyed this message to Hadhrat Abu Bakr رضي الله عنه.

Hadhrat Abu Bakr رضي الله عنه then stayed like this. He worshipped Allaah in his house, did not perform salaah in public and did not recite Qur'aan in any house but his own. It then occurred to him that he should construct a Masjid in the courtyard of his house and here he used to perform salaah and recite the Qur'aan. The women and children of the Mushrikeen crowded around to look at him for they were overwhelmed by him. He was a man who wept easily and could not control his eyes when he recited the Qur'aan. This development alarmed the leaders of the Quraysh and they send for Ibnud Daghhina.

When Ibnud Daghhina met them, they said to him, "We sanctioned the amnesty that you granted to Abu Bakr on condition that he worships his Rabb within the confines of his house. He has now overstepped the bounds by building a Masjid in the courtyard of his house where he openly performs salaah and recites the Qur'aan. We greatly fear that he shall mislead our women and children. You had better stop him. If he confines the worship of his Rabb to his house, he may do so. However, if he is adamant to do so publicly, ask him to absolve you of your amnesty because we would hate to break our promise to you. **We cannot (under any circumstances) allow Abu Bakr to make things public.**"

Hadhrat Aa'isha رضي الله عنها narrates further that when Ibnud Daghhina came to Hadhrat Abu Bakr رضي الله عنه, he said, "You know well the conditions of the agreement I made with you. You may either confine yourself to these conditions or absolve me of the amnesty I have granted because I would not like to hear the Arabs say that I had reneged on an agreement I had made with someone." Hadhrat Abu Bakr رضي الله عنه said, "I absolve you of the amnesty you have granted and am pleased with the protection of Allaah." The details of the Hadith shall be mentioned in the discussion of Hijrah. <sup>(1)</sup>

**A similar narration of Ibn Is'haaq states that after leaving Makkah with the**

(1) Bukhari (Vol.1 Pg.552).

intention of migrating, Hadhrat Abu Bakr ﷺ was one or two days journey away when Ibnud Daghina met him. Ibnud Daghina was then the leader of the Ahaabeesh (various clans that form part of the Qaara tribe). When he asked Hadhrat Abu Bakr ﷺ where he was headed, Hadhrat Abu Bakr ﷺ replied, "My people have exiled me after, harassing me and making things difficult for me." Ibnud Daghina said, "Why should they do this? By Allaah! You are the pride of the family, you assist in all good causes, you are always doing good and you give people what they cannot find. Return (to Makkah) for you are under my protection."

Hadhrat Abu Bakr ﷺ therefore returned with Ibnud Daghina and when they entered Makkah, Ibnud Daghina stood beside Hadhrat Abu Bakr ﷺ and announced, "O Quraysh! I have taken the son of Abu Quhaafa into my protection so everyone should treat him well." The people therefore stopped harassing Hadhrat Abu Bakr ﷺ.

The concluding part of this narration states that Ibnud Daghina said, "O Abu Bakr! I did not grant you amnesty so that you may annoy your people. They dislike the place you have adopted (in your courtyard) and it annoys them. Go into your house and do as you please." Hadhrat Abu Bakr ﷺ said, "Should I rather absolve you of your protection and content myself with the protection of Allaah?" Ibnud Daghina said, "Do absolve me of the protection I have granted you." When Hadhrat Abu Bakr ﷺ absolved Ibnud Daghina, he stood up and announced, "O assembly of the Quraysh! The son of Abu Quhaafa has absolved me of the protection I have granted him. You may do as you please with him." (1)

Another narration of Ibn Is'haaq states that after Hadhrat Abu Bakr ﷺ gave up the protection that Ibnud Daghina had given him, one of the foolish people from the Quraysh who passed him on the way to the Kabah threw some sand on his head. When Waleed bin Mughiera or Aas bin Waa'il passed by, Hadhrat Abu Bakr ﷺ said to him, "Did you not see what that fool did?" The reply was, "You have done this to yourself." Hadhrat Abu Bakr ﷺ then said, "O my Rabb! How tolerant are You! O my Rabb! How tolerant are You! O my Rabb! How tolerant are You!" (2)

The narration reported by Hadhrat Asmaa ﷺ has already passed (3) which states, "The shouts reached my father Abu Bakr as the people called out, 'Help your friend!'. As my father left us (I can still clearly recall that) his hair had four locks and he was saying:

﴿اَتَقْتُلُونَ رَجُلًا اَنْ يَقُولَ رَبِّيَ اللّٰهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾ (سورة المومن: ٢٨)

'Will you kill a man for saying, 'Allaah is my Rabb', when he has brought the truth to you from your Rabb?' {Surah Mu'min, verse 28}

The mob then left Rasulullaah ﷺ and turned on Abu Bakr. When he returned

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.94).

(2) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.95).

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Harassment that Rasulullaah ﷺ Received from the Quraysh and his Response".

to us, (he was beaten so badly that) merely touching the locks of his hair would cause it to fall off. However, he was saying, 'You are most Blessed, O the Possessor of Majesty and Honour.'

## Hadhrat Umar Endures Hardships and difficulties

Hadhrat Abdullaah bin Umar narrates, "When (my father) Hadhrat Umar accepted Islaam, he asked, 'Which person of the Quraysh is the best informant?' When he was told that it was Jameel bin Ma'mar Jumhi, he went to him early in the morning. I followed my father to see what he was doing. Although I was then still a child, I understood everything I saw. When he arrived, Hadhrat Umar said, 'O Jameel! Do you know that I have accepted Islaam and entered into the religion of Muhammad?' By Allaah! Jameel gave no response and left, pulling his shawl along with him. Hadhrat Umar followed him and I followed my father."

Hadhrat Abdullaah bin Umar narrates further that Jameel arrived at the door of the Masjidul Haraam as the people were sitting in their gatherings around the Kabah. He then screamed at the top of his voice, "O assembly of the Quraysh! The son of Khattaab has become a heretic!" Standing behind him, Hadhrat Umar said, "He is lying! The fact is that I have accepted Islaam and I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah's Rasul." The people then attacked Hadhrat Umar and they continued fighting him until the sun stood above their heads (midday). Exhausted, Hadhrat Umar then sat down and the people stood over him. He said, "Do as you please. I swear by Allaah that we now number three hundred strong and we shall either leave Makkah for you or you leave it for us."

As they were talking, an old man from the Quraysh arrived wearing clothes made in Yemen with a striped upper garment. He asked, "What is the matter with you lot?" When they told him that Hadhrat Umar had accepted Islaam, he said, "Then stop this. Do you think that the Banu Adi tribe (to which he belongs) will hand their man over to you just like that? Leave the man alone." Hadhrat Abdullaah bin Umar says, "By Allaah! The people then (disappeared so fast that it) seemed as if a sheet had been lifted from Hadhrat Umar. After migrating to Madinah, I once asked my father, 'Dear father! Who was that old man who drove those people away from you in Makkah when they were fighting with you on the day you accepted Islaam?' He replied, 'That man, dear son, was Aas bin Waa'il Sahmi.'" (1)

Another narration quotes Hadhrat Abdullaah bin Umar who says, "As he (Hadhrat Umar) was sitting at home in fear, Aas bin Waa'il Sahmi (also known as) Abu Ameerul Mu'mineen arrived wearing clothing made in Yemen with an upper garment threaded with silk. He belonged to the Banu Sahm tribe who

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.82).

were our allies during the Period of Ignorance. He asked, 'What is the matter?' Hadhrat Umar رضي الله عنه replied, 'Your people want to kill me because I have accepted Islaam.' Aas bin Waa'il said, 'They can do nothing to you (for you are in my protection).' I felt safe once he said this. He then left and met up with so many people that they filled the valley. When he asked them where they were headed, they replied, 'We want that son of Khattaab who has forsaken his religion.' Aas bin Waa'il said, 'You can do him nothing.' The people then all dispersed." (1)

## Hadhrat Uthmaan رضي الله عنه Endures Hardships and difficulties

Hadhrat Muhammad bin Ibraheem Taymi narrates that when Hadhrat Uthmaan bin Affaan رضي الله عنه accepted Islaam, his uncle Hakam bin Abil Aas bin Umayyah securely bound him in ropes. He then said to Hadhrat Uthmaan رضي الله عنه, "Have you turned away from the creed of your forefathers and turned to a new religion?" I swear by Allaah that I shall never release you until you forsake the religion you follow." Hadhrat Uthmaan رضي الله عنه replied, "I swear by Allaah that I shall never leave it." When Hakam saw how steadfast Hadhrat Uthmaan رضي الله عنه was in his religion, he released him. (2)

## Hadhrat Talha رضي الله عنه Endures Hardships and difficulties

Hadhrat Mas'ood bin Khiraash رضي الله عنه narrates, "While we were walking between Safa and Marwa, we saw a large group of people following a young man whose arm was in a sling around his neck. When I asked who the man was, I was told that he was Talha bin Ubaydillaah who had accepted Islaam. Behind him was a woman who was furious and swearing him. When I asked who the woman was, I was informed that she was his mother Sa'ba bint Khadrami." (3)

Hadhrat Ibraheem bin Muhammad bin Talha narrates that Hadhrat Talha bin Ubaydillaah رضي الله عنه once told him, "I once visited the fair in Busra (in Shaam) when I heard a monk announce from his monastery, 'Ask the people in this fair if anyone of them is from the Haram.' I said, 'Yes! I am.' He asked, 'Has Ahmad made his appearance yet?' 'Who is Ahmad?' I asked. He replied, 'He is the son of Abdullaah and the grandson of Abdul Muttalib.' This is the month when he will make his appearance and he is the last of all the Ambiyaa. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him."

Hadhrat Talha رضي الله عنه says further, "His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, 'Yes. Muhammad the son of Abdillaah (who is known by

(1) Bukhari (Vol.1 Pg.545).

(2) Ibn Sa'd (Vol.3 Pg.37).

(3) Bukhari in his *Taareekh* as quoted in *Isaaba* (Vol.3 Pg.410).



the title of) Al Ameen ('the trustworthy') claims that he is a Rasul and the son of Abu Quhaafa (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) is following him.' I then went to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and asked, 'Do you follow this man?' Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, 'Yes. Go meet him and follow him because he certainly calls towards the truth.'"

When Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ informed Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about what the monk had said, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ took Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ and he accepted Islaam. Rasulullaah ﷺ was pleased to hear what the monk had to say. After Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ had accepted Islaam, Naufal bin Khuwaylid bin Adawiyyah who was known as the "Lion of the Quraysh" captured them both and tied them up with the same rope. Even the Banu Tāuym tribe (to which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ belonged) could not rescue them. (Because the two were tied together) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ were named "The Two Companions". The narration of Bayhaqi states that Rasulullaah ﷺ then made the following du'aa: "O Allaah! Save us from the evil of Ibn Adawiyya." (1)

## Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ Endures Hardships and difficulties

Hadhrat Abul Aswad narrates that Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ accepted Islaam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, "Return to kufr!" Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ used to say, "I shall never be a Kaafir again!" (2)

Hadhrat Hafs bin Khaalid narrates that an old man from Mosul came to them and said that he had accompanied Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ on a journey. He said, "We were in an arid land when Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ required a bath. He therefore told me to arrange for some privacy, which I did. (As he was bathing,) My gaze accidentally fell on his body and I noticed his entire body scarred by sword wounds. I said, 'By Allaah! The scars I have seen on you I have never seen on anyone else.' He asked, 'Did you see them?' 'Yes,' I replied. He responded by saying, 'Every wound of these was sustained with Rasulullaah ﷺ in the path of Allaah.'" (3)

Hadhrat Ali bin Zaid narrates that someone who saw Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ informed him that there were scars resembling eyes on his chest which were made by arrows and spears. (4)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.369) as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.89) and Tabraani. Haythami (Vol.9 Pg.151) has commented on the chain of narrators. Haakim has also reported it in his *Mustadrak* (Vol.3 Pg.360).

(3) Abu Nu'aym, Tabraani, Haakim in his *Mustadrak* (Vol.3 Pg.360) and Ibn Asaakir as reported in *Muntakhab* (Vol.5 Pg.70). Haythami (Vol.9 Pg.150) has commented on the chain of narrators.

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.90).

## The Mu'addhin Hadhrat Bilaal bin Rabaah رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties

### The First Person to Make his Islaam Public with Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that seven persons were the first to make their conversion to Islaam public. These were Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ, his mother (Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا), Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ. While Allaah protected Rasulullaah ﷺ through his uncle and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ through his tribe, the others were captured by the Mushrikeen and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ were compelled to do as the Mushrikeen wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, "Ahad! Ahad! (Allaah is One!)" (1)

### The Hardships Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ Endured for the Sake of Allaah

A narration of Mujaahid states that the other Muslims were made to wear coats of steel armour and then left to swelter in the sun. They therefore suffered terribly from the combined heat of the sun and the scorching armour. When night fell, Abu Jahal would come to them with his spear and start taunting and threatening them. (2)

Another narration of Hadhrat Mujaahid states that the Mushrikeen used to lead Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ through the two mountains of Makkah with a rope around his neck. (3)

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ was a slave of a lady from the Banu Jumh tribe. The Mushrikeen used to torture him on the burning sands of Makkah, making him lie flat on the hot sand (and place a heavy rock on his chest) so that he should commit Shirk. However, he would continuously say, "Ahad! Ahad!" When Waraqa (bin Naufal, the cousin of Hadhrat Khadeeja رَضِيَ اللَّهُ عَنْهَا) would pass as Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ was being tortured, he would say, "Ahad, Ahad, O Bilaal (Allaah is certainly One). (Addressing the Mushrikeen, he would say) By Allaah! If you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy." (4)

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that when Waraqa bin Naufal used to pass by

(1) Ahmad and Ibn Majah as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.28). The narration is also reported by Haakim (Vol.3 Pg.284), Abu Nu'aym in *Hilya* (Vol.1 Pg.149), Ibn Abi Shayba as quoted in *Kanzul Ummaal* (Vol.7 Pg.14) and Ibn Abdil Barr in *Isti'aab* (Vol.1 Pg.141).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140).

(3) Ibn Sa'd (Vol.2 Pg.166).

(4) Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.3 Pg.634).

Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ as he was being tortured and calling out "Ahad" ("Allaah is One"), he would say, "Allaah is One, O Bilaal." Waraqa bin Naufal would then turn to Umayyah bin Khalaf who was responsible for torturing Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and say, "I swear by Allaah that if you kill this man, I shall definitely make his grave a place of attracting Allaah's blessings and mercy."

Eventually, when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed by one day as the Mushrikeen were torturing Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ, he said to Umayyah, "Do you not fear Allaah for (what you are doing to) this poor man? Until when will you continue?" Umayyah said, "It is you who had landed him into this trouble. You may rescue him from this treatment you are witnessing." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I am prepared to do so. I have an Abyssinian slave who is stronger than him and more steadfast on your religion. I shall give him to you in exchange for this man." When Umayyah accepted the proposal, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "You have a deal." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then gave Umayyah the slave and after taking possession of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ, set him free. **Before migrating to Madinah, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ set free seven slaves besides Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ for the pleasure of Allaah.** <sup>(1)</sup>

A narration of Ibn Is'haaq states that when the afternoon heat grew intense, Umayyah would take Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ outside and throw him down on the burning sands of Makkah. He would then command others to place a heavy rock on the chest of Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and say to him, "You shall be left like this until you die or reject Muhammad and worship Laat and Uzza!" Despite his extreme suffering, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ would continuously say, "Ahad! Ahad!" Speaking about the torture that Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and the others suffered and about how Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ freed them (because of which Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ received the title of "Ateeq" from Rasoolullah ﷺ, meaning "The one freed from Jahannam") Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ used to recite some couplets (which mean):

## **On behalf of Bilaal and his companions, may Allaah abundantly reward**

*Ateeq and humiliate Faakih <sup>(2)</sup> and Abu Jahal*

*I shall never forget the night when the two of them resolved to hurt Bilaal*

*Without having a concern for doing the evil that intelligent men stay far from*

*They tortured him only because of his belief in the Oneness of the Rabb of all creation and because of his statement*

*'I testify that Allaah is my Rabb and my heart is content with this'*

*'If they kill me, let them kill me but I shall never*

*associate partners with Ar Rahman because of fear for death'*

*O the Rabb of Ibraheem, Yunus*

*Moosa and Isa, rescue me and do not let me be tested*

*by those from the family of Ghaalib who continue plunging into deviation*

(1) Abu Nu'aym in *Hilya* (Vol. I Pg. 148).

(2) Faakih bin Mughiera, the paternal uncle of Abu Jahal.

who are neither righteous nor just" (1)

## Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ and his Family Members Endures Hardships and Difficulties

### Rasulullaah ﷺ Gives Glad Tidings of Jannah to Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and his Family when he sees them being Tortured

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رَضِيَ اللَّهُ عَنْهُ and his family (his parents) as they were being tortured by the Mushrikeen, he said, "O family of Yaasir! Hear the glad tidings that your promised abode shall be Jannah." (2)

Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ narrates that he was once walking with Rasulullaah ﷺ in Bat'haa (a rocky area of Makkah) when they saw Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and his parents being tortured in the sun to make them forsake Islaam. Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ's father (Yaasir رَضِيَ اللَّهُ عَنْهُ) cried, "O Rasulullaah ﷺ! This has been happening forever." Rasulullaah ﷺ said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done." (3)

### Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا the mother of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ Becomes the First Martyr in Islaam

Hadhrat Abdullaah bin Ja'far رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ once passed by Hadhrat Ammar رَضِيَ اللَّهُ عَنْهُ and his family (his parents) as they were being tortured by the Mushrikeen, he said, "Be patient, O family of Yaasir. Be patient, O family of Yaasir for your promised abode is Jannah." (4) The narration of Hadhrat Kalbi states that Hadhrat Abdullaah bin Yaasir رَضِيَ اللَّهُ عَنْهُ was also being tortured (with his brother Hadhrat Ammaar and his parents رَضِيَ اللَّهُ عَنْهُمْ). The narration also adds that Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا was martyred when Abu Jahal pierced his spear into the most private part of her body. Hadhrat Yaasir رَضِيَ اللَّهُ عَنْهُ was martyred during the torture and (his son) Abdullaah fell (dead) when an arrow was fired at him. (5)

Hadhrat Mujaahid stated, "The first martyr was Hadhrat Sumayya رَضِيَ اللَّهُ عَنْهَا the

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.148).

(2) Tabraani, Haakim, Bayhaqi and Ibn Asaakir. Haythami (Vol.9 Pg.293) has commented on the chain of narrators.

(3) Haakim in his *Kuna*, Ibn Asaakir, Ahmad, Bayhaqi, *Baghawī*, *Uqayli*, Ibn Mandah, Abu Nu'aym and others as reported in *Kanzul Ummaal* (Vol.7 Pg.72). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.177) from Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ.

(4) Haakim Qazweeni. Ibn Kalbi has also reported the narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ.

(5) *Ishaaba* (Vol.3 Pg.647).

mother of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ who was martyred during the early days of Islaam when Abu Jahal pierced his spear into the most private part of her body." (1)

## **Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ is Tortured Until he is Forced to Utter Words of Kufr While his Heart was Content with Imaan**

Hadhrat Abu Ubaydah bin Muhammad bin Ammaar narrates that the Mushrikeen captured Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and tortured him so brutally that (to save his life) he was eventually forced to blaspheme against Rasulullaah ﷺ and praise the gods of the Mushrikeen. When he came to Rasulullaah ﷺ, Rasulullaah ﷺ asked him what had happened. He replied, "Happenings have been foul indeed, O Rasulullaah ﷺ. The Mushrikeen continued torturing me so much that I was forced to blaspheme against you and praise their gods. "How is the condition of your heart?" asked Rasulullaah ﷺ. Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ replied, "I find that my heart is content with Imaan." Rasulullaah ﷺ said, "If the Mushrikeen repeat their torture, you may repeat what you said (to save your life)." (2)

Hadhrat Muhammad bin Ammaar narrates that Rasulullaah ﷺ met Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ as he was weeping. Wiping the tears from his face, Rasulullaah ﷺ said, "The Kuffaar captured you and immersed you in water so many times that you were forced to say certain things (words of kufr). Should they do so again, you may say it to them again."

Hadhrat Ameerul Mu'mineen bin Maymoon narrates that Rasulullaah ﷺ was passing by as the Mushrikeen used open fire to burn Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ. Passing his hand over the head of Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ said, "O fire! Become cool and comfortable for Ammaar as you had become for Ibraheem ؑ." Rasulullaah ﷺ then informed Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ that (he would not die from the torture but that) a group of rebels would martyr him. (3)

## **Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ Endures Difficulties and Hardships**

### **The Incident of Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Imaam Sha'bi narrates that when Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ once came to the gathering of Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ made him sit on his own cushion. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Hadhrat

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.140). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.178).

(3) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.177).

Khabbaab رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "He is Bilaal رَضِيَ اللَّهُ عَنْهُ." Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ said, "He is really not more deserving than me because there were people amongst the Mushrikeen whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ then exposed his back which seemed to be affected by leprosy. <sup>(1)</sup>

## The Torture that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ Suffered

Imaam Sha'bi narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ about the tortures he suffered at the hands of the Mushrikeen, he said, "O Ameerul Mu'mineen! Take a look at my back." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "I have never before seen anything like it." Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ then related, "They made a fire for me and (after throwing me in) there was nothing but the fat on my back to extinguish it." <sup>(2)</sup>

Hadhrat Abu Layla Kindi narrates that when Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ told the people to allow him to come to the front and said, "Besides Ammaar bin Yaasir, there is none on the surface of this earth who deserves to occupy this place more than you." It was on that occasion that Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ showed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ the scars on his back that were made by the torture that Mushrikeen put him through. <sup>(3)</sup>

Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ says, "I was a blacksmith and Aas bin Waa'il owed me some money. When I approached him to settle the debt, he said, 'By Allaah! I shall never pay you until you reject Muhammad!' I responded by saying, 'Never! I swear by Allaah that I shall never reject Muhammad ﷺ even after you die and are resurrected!' He said, 'Then come to me after I have died and am resurrected. There I shall have plenty of wealth and children and I shall then pay you.'" It was then that Allaah revealed the following verses of the Qur'aan:

﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ۚ أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۚ كَلَّا ۖ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۚ وَنَرِيَهُ مَا يَقُولُ وَبِأَيِّنَّا فُرَادًا﴾ (سورة مريم: ٧٧ تا ٨٠)

Have you seen him who rejects Our Aayaat and says, "I shall certainly be granted (*abundant*) wealth and children (*in the Aakhirah just as I have them in this world*)."

Has he peeked into the unseen or has he made a pact with Ar Rahmaan (*because of which he seems convinced of this*)? Never! We shall shortly record what he says and continue to intensify the punishment for him (*in the Aakhirah*). (*On the Day of*

(1) Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.117) as quoted in *Kanzul Ummaal* (Vol.7 Pg.31).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.144)

(3) Abu Nu'aym, Ibn Sa'd and Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.7 Pg.71).

*Qiyaamah*) We shall inherit from him *(We shall be the complete owners of)* all that *(wealth and children which)* he speaks about and he will come to Us all alone *(without anything in his possession)*. {Surah Maryam, verses 77-80} <sup>(1)</sup>

Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ narrates that he once approached Rasulullaah ﷺ as he lay in the shade of the Kabah using a shawl as a pillow. It was a time when the Muslims were suffering terrible torture at the hands of the Mushrikeen. Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ asked Rasulullaah ﷺ, "Will you not pray to Allaah (to stop the hardships)?" Rasulullaah ﷺ sat up straight and his face was red as he said, "Before you there were people whose flesh and tissues were scraped to the bone with iron combs. However, even this did not make them turn away from their religion. Allaah shall definitely bring this Deen to a completion until a time comes when a lone rider will travel from Sa'aa to Hadramaut fearing nothing but Allaah and wolves attacking his goats. However, you people want to rush it." <sup>(2)</sup>

## Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties

### Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Dispatches His Brother when he Hears about the Nabuwaat of Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ heard that Rasulullaah ﷺ was sent as a Rasul, he said to his brother, "Ride to that valley (of Makkah) and find out for me about the man who claims that he is a Rasul and that revelation comes to him from the heavens. Hear what he has to say and then report back to me." His brother arrived in Makkah, heard what Rasulullaah ﷺ said and then reported back to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ saying, "I saw him teaching sterling character and reciting words that are not poetry." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "Your report has not informed me what I needed to know."

### Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ Arrives in Makkah, Accepts Islaam and is then made to Suffer for the sake of Allaah

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ took some provisions and a filled waterbag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah ﷺ but did not recognise him. He did not want to ask anyone about Rasulullaah ﷺ either and when night fell, he lay down to sleep. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ saw him and realised that he was a stranger. (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ offered to be his host for the night and) Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ then went with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. Neither person asked the other any questions until

(1) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.59). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.116).

(2) Bukhari, Abu Dawood and Nasa'ee as quoted by Allaama Ayni (Vol.7 Pg.558). Haakim has reported a similar narration in his *Mustadrak* (Vol.3 Pg.383).

morning.

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ took his waterbag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah ﷺ. He had returned to the place where he intended to lie down when Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ passed by and said, "Has the man not yet found his destination?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ again stayed with Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ asked, "Will you not tell me what brings you here?" Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ replied, "I shall inform you if you give me your word that you would give me proper direction." When Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ agreed, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ informed him. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "It is true that he is the Rasul of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ did this and followed in the footsteps of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ until Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ came to Rasulullaah ﷺ and Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ entered with him.

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ listened to Rasulullaah ﷺ and accepted Islaam on the spot. Rasulullaah ﷺ said to him, "Return to your people and convey the message to them until I send further instructions." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "I swear by the Being Who controls my life that I shall shout it aloud amongst them all!" He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

*The Mushrikeen then beat him to the ground. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ arrived and threw himself over Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ (to shield him) saying, "Fools! Don't you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Shaam?!" In this manner, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ saved him. The following day, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ repeated himself. The Mushrikeen again assaulted him and Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ had to throw himself over him (to save him).<sup>(1)</sup>*

*Another narration of Bukhari states that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ announced, "O assembly of Quraysh! I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's servant and Rasul." The Mushrikeen shouted, "Get that heretic!" They then beat him up with the intention of killing him when Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ arrived and threw himself over him. Turning to the people, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ said, "Fools! You wish to kill a man from the Ghifaar when your trade route goes by them and you have to pass by them?!" The*



people then left Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ.

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates further, "The following day I returned and repeated what I had said the previous day. The people again called out, 'Grab that heretic!' and they did what they had done the previous day. Abbaas رَضِيَ اللَّهُ عَنْهُ found me there and threw himself over me and again told the people what he had told them the previous day."<sup>(1)</sup>

## Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ is the First Person to Greet Rasulullaah ﷺ with the Greeting of Islaam

Imaam Muslim describes Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ's entry into Islaam quite differently. He reports from Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ that after his brother returned from Makkah, he said to Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ, "I went to Makkah and saw the man whom the people call a heretic. He looks very much like you." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ says, "When I arrived in Makkah, I saw a person taking his name and asked, 'Where is the heretic?' The man raised his voice above mine and shouted, 'Here is the heretic! Here is the heretic!' The people then started stoning me until I looked like a red idol<sup>(2)</sup>. I then hid between the Kabah and its covering, where I remained hidden for approximately fifteen days and nights without food or drink. All I had to drink was Zamzam water. I then met Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ when they entered the Masjidul Haraam one day. By Allaah! I was the first person to greet Rasulullaah ﷺ with the greeting of Islaam when I said:

الْسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

'Peace be on you, O Rasulullaah ﷺ.'

Rasulullaah ﷺ replied by saying:

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ

'Peace be on you too as well as Allaah's mercy.'

Rasulullaah ﷺ then asked, 'Who are you?' I replied, 'I am a man from the Banu Ghifaar tribe.' His companion (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) said, 'O Rasulullaah ﷺ! Allow me to entertain him for the night.' He then took me home in the lower part of Makkah and brought for me a few handfuls of raisins. Afterwards, I went to my brother and informed him that I had accepted Islaam. He said, 'I shall follow your Deen.' We then went to our mother, who also said, 'I shall follow your Deen.' Thereafter, when I invited my people to accept Islaam, a few of them did follow me."

## The Courage of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ when he Announced his Conversion to Islaam and was made to Suffer for it

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ stated that he stayed a while in Makkah with

(1) Bukhari (Vol.1 Pg.500).

(2) During the Period of Ignorance, the Mushrikeen used to anoint their idols with the blood of their sacrifices, making them red. Here Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ refers to his appearance as a person covered with blood.

Rasulullaah ﷺ who taught him about Islaam. He also learnt a part of the Qur'aan. He then said, "O Rasulullaah ﷺ! I wish to declare my Islaam in public." Rasulullaah ﷺ said, "I fear that you may be killed." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ insisted, "I have to do it even if I am killed." When Rasulullaah ﷺ remained silent, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ proceeded. The members of the Quraysh were sitting in various groups in the Masjidul Haraam and talking when Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ announced:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul."

In his own words, Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates, "The groups then broke up and the people beat me up until they left me like a red idol, thinking that they had killed me. When I regained consciousness, I went to Rasulullaah ﷺ and when he saw my condition, he said, 'Did I not forbid you?' I replied, 'O Rasulullaah ﷺ! It was a need in my heart that I had to fulfil.' I then remained with Rasulullaah ﷺ. One day, Rasulullaah ﷺ said to me, 'Go back to your people and come to me when you hear that I am victorious.'" (1)

Another narration quotes that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ said, "When I came to Makkah, all the people of the valley turned on me with lumps of earth and bones until I fell unconscious. When I eventually stood up, I looked like a red idol." (2)

## **The Hardships and Difficulties Borne by Hadhrat Sa'eed bin Zaid , and his Wife Faatima رَضِيَ اللَّهُ عَنْهَا who was the Sister of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Hits Hadhrat Sa'eed رَضِيَ اللَّهُ عَنْهُ and his Wife Faatima رَضِيَ اللَّهُ عَنْهَا and then Accepts Islaam by Virtue of the Du'aa of Rasulullaah ﷺ

Hadhrat Qais narrates that in the Masjid of Kufa he heard Hadhrat Sa'eed bin Zaid bin Amr bin Nufayl رَضِيَ اللَّهُ عَنْهُ say, "By Allaah! I saw the time when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ would tie me up in ropes because I had accepted Islaam." He then continued to relate the complete account. (3) Another narration states that he said, "If only you had seen me bound in ropes by Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he was not yet a Muslim because I had accepted Islaam." (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once left home with his sword hanging from his neck when a person from the Banu Zuhra tribe asked him where he was going. He replied, "I intend killing Muhammad." The man asked, "How will you remain safe from the Banu Haashim and Banu Zuhra tribes (who will kill you) if you kill him." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "It appears to me that you have also become a heretic and forsaken the religion you had been following." The man said, "Should I not inform you of something even more

(1) Tabraani and Abu Nu'aym in *Hilya* (Vol.1 Pg.158).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.159) and Haakim (Vol.3 Pg.338).

(3) Bukhari (Vol.1 Pg.545).

(4) Bukhari (Vol.1 Pg.546).

astonishing?" "What is it?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. The man replied, "Your sister and brother-in-law have both become heretics and forsaken the religion that you follow."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ walked away in a rage and when he came to them, someone from amongst the Muhaajireen called Khabbaab رَضِيَ اللَّهُ عَنْهُ was with them. When Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ approaching, he hid somewhere in the house. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived, he asked, "What were those whispers I heard?" They had been busy reciting Surah TaaHaa, but they replied, "It was nothing but something we were discussing."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "It appears that you two have become heretics." His brother-in-law said, "O Umar! What if the truth lies in a Deen other than yours?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ jumped at him and trampled him most violently. When his sister intervened to push him away from her husband, he smote her so fiercely that her face started to bleed. Furious, she said, "O-Umar! What if the truth lies in a Deen other than yours? I testify that there is none worthy of worship but Allaah and that Muhammad ﷺ is Allaah's Rasul!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave up and said, "Give me that book you have with you so that I may read it." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was literate. However, his sister said, **"You are impure and only pure people may touch it. First take a bath or wash yourself."**

After washing himself, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ took the book and started reciting Surah Taahaa up to the verse:

﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾ (سورة طه: ١٤)

"Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance." {Surah TaaHaa, verse 14}

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "Take me to Muhammad ﷺ." When Hadhrat Khabbaab رَضِيَ اللَّهُ عَنْهُ heard this, he came out from inside the house and said, "Glad tidings for you, O Umar! I have strong hope that the du'aa Rasulullaah ﷺ made on Wednesday night was accepted in your favour when he said, 'O Allaah! Strengthen Islaam with either Umar bin Khattaab or Abu Jahal bin Hishaam.'"

Rasulullaah ﷺ was then in a house at the foot of Safa and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ went to the house. At the door of the house were Hadhrat Hamza, Hadhrat Talha and several other Sahabah رَضِيَ اللَّهُ عَنْهُمْ. When Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ noticed that they were frightened of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he said, "Yes, it is Umar. If Allaah intends good for him, he will accept Islaam and follow Rasulullaah ﷺ. On the other hand, if Allaah intends otherwise, it will be easy for us to kill him." At that moment, Rasulullaah ﷺ was inside the house and revelation was descending on him. Rasulullaah ﷺ then came out of the house and grabbing hold of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ' s collar and sword handle, said to him, "When will you desist, O Umar! Are you waiting for Allaah to send the humiliation and punishment that he sent to Waleed bin Mughiera? O Allaah! Here is Umar bin Khattaab. O Allaah! Strengthen the Deen with Umar bin Khattaab."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "I testify that you are the Rasul of Allaah." After

he had accepted Islaam, he told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (1)

Hadhrat Thowbaan ؓ narrates that Rasulullaah ﷺ prayed, "O Allaah! Strengthen the Deen with Umar bin Khattaab." Early one night, Hadhrat Umar ؓ had heard his sister recite:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then beat her up so badly that he thought he had killed her. When he awoke before dawn the next morning, he heard her voice again reciting:

﴿اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ (سورة علق: ١)

"Read in the name of your Rabb Who created..." {Surah Alaq, verse 1}

He then said, "I swear by Allaah that this is neither poetry nor unintelligible whispers." He therefore went to Rasulullaah ﷺ and found Hadhrat Bilaal ؓ at the door. When he knocked at the door, Hadhrat Bilaal ؓ asked who he was. When he said that he was Umar bin Khattaab, Hadhrat Bilaal ؓ told him to wait until he sought permission from Rasulullaah ﷺ for him to enter. Hadhrat Bilaal ؓ then said to Rasulullaah ﷺ, "Umar bin Khattaab is at the door." Rasulullaah ﷺ said, "If Allaah intends good for Umar, he will enter the Deen."

Rasulullaah ﷺ permitted Hadhrat Bilaal ؓ to open the door and then grabbed hold of Hadhrat Umar ؓ' s collar and shook him saying, "What do you want? Why have you come?" Hadhrat Umar ؓ replied, "Present to me what you call people towards." Rasulullaah ﷺ said, "You should testify that there is none worthy of worship but the One Allaah Who has no partner and that Muhammad ﷺ is Allaah's servant and Rasul." Hadhrat Umar ؓ accepted Islaam on the spot and then told Rasulullaah ﷺ to come out of the house (and to perform salaah openly in the Masjidul Haraam). (2)

Hadhrat Umar ؓ' s slave Aslam narrates that Hadhrat Umar ؓ once asked him, "Do you wish to know about the days when I first accepted Islaam?" When Hadhrat Aslam asked to be informed, Hadhrat Umar ؓ said, "I used to be one of Rasulullaah ﷺ' s strongest opponents. It was during an extremely hot day in one of the alleyways of Makkah when someone saw me and asked the where I was going. When I informed him that I was going after Rasulullaah ﷺ, he said, 'O son of Khattaab! You are saying this when this Deen has entered your very household!' 'What are you saying?' I asked. He explained, 'Even your sister has gone to the Deen.' In a rage, I returned and knocked at her door."

"It was the practise of Rasulullaah ﷺ to bond people without any wealth to others who were able to spend on them. There were therefore two Sahabah ؓ who were bonded in this manner to my sister's husband. When I knocked at the door and was asked to identify myself, I said, 'Umar bin Khattaab.' They

(1) Ibn Sa'd (Vol.3 Pg.191) as quoted by Allaama Ayni (Vol.8 Pg.68). Ibn Is'haaq has reported a similar narration in detail as mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.81).

(2) Tabraani. Haythami (Vol.9 Pg.62) has commented on the chain of narrators.

(the two Sahabah رَضِيَ اللَّهُ عَنْهُمْ with my brother-in-law) had been busy reading a manuscript they had with them and when they heard my voice, they hid somewhere inside the house, forgetting to take the manuscript with them. When my sister opened the door, I shouted, 'O enemy of yourself! Have you become a heretic?' I then lifted something in my hand and hit her on the head. She wept and said, 'O son of Khattaab! Do what you like for I have already accepted Islaam.' She went in and I took a seat. It was then that I noticed the manuscript by the door. 'What is that manuscript over there?' I asked. My sister replied, 'Keep away from it, O son of Khattaab because you do not take the ceremonial bath or clean yourself thoroughly. Only pure people may touch it.' However, I insisted until she gave it to me." The rest of the narration continues. (1)

## **Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ Endures Hardships and Difficulties**

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ noticed that while he could walk about in safety under the protection of Waleed bin Mughiera, the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ were suffering great torment. He then said to himself, "There must be a great deficiency in me because my days and nights are spent in safety under the protection of a Mushrik while my companions and members of my Deen are suffering torture and hardships." He then went to Waleed bin Mughiera and said to him, "O Abu Abdish Shams! You have certainly fulfilled your duty, but I wish to absolve you of the protection you have granted me." Waleed asked, "Why is it, O nephew? Has one of my people perhaps harmed you?" "No," replied Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ, "I prefer rather the protection of Allaah and do not want to seek protection from anyone besides He." Waleed said, "Let us proceed to the Masjidul Haraam to announce that I have been absolved of my protection just as I had announced the granting of my protection in the first place." The two men proceeded to the Masjidul Haraam where Waleed announced to the people, "Uthmaan here has come to absolve me of the protection I had been giving him." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ then addressed the people saying, "What he says is true. He has been true to his word and an honourable guardian. However, because I prefer not to seek protection from anyone other than Allaah, I have absolved him of his protection." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ was returning when he noticed (the famous poet) Labeed bin Rabee'ah bin Maalik bin Kilaab Qaysi reciting poetry to a gathering of the Quraysh. Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ sat with them as Labeed was reciting a couplet which meant, "Behold! Everything other than Allaah has no substance." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ congratulated him by saying, "That's true." Labeed then recited another couplet which meant, "And every bounty must definitely come to an end." To this, Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ commented, "You are mistaken because the bounties of Jannah will never come to an end."

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(1) Bazaar. Haythami (Vol.9 Pg.64) has commented on the chain of narrators.

Labeed said, "O assembly of Quraysh! A person in your company is usually never offended (no one has objected to my poetry before). Since when has this started amongst you?" Someone in the gathering said, "This person is one of many fools like him who have forsaken our religion. Think nothing of what he says." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ replied to the man and their dispute became so intense that the man stood up and slapped Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ so hard that his eye was blackened.

Watching what had happened from close by, Waleed bin Mughiera said, "Dear nephew! By Allaah! Your eye would not have received what it did (had you still been in my protection). You were enjoying a secure protection." Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ replied by saying, "True! However, dear Abu Abdish Shams, my good eye is very much in need of what its sister eye received for the sake of Allaah. I am now in the protection of One Who is much more honourable and more powerful than you."

Concerning what happened to his eye, Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ used to say a few couplets which mean:

"So what if my eye suffered for the pleasure of my Rabb at the hands of an irreligious and misguided person?

*Ar Rahmaan has already granted His rewards in exchange*

*And whoever pleases Ar Rahmaan is certainly most fortunate*

*Without doubt, even though you call me one who is misguided, astray*

*and a fool, I shall still adhere to the Deen of Muhammad ﷺ*

*In this I seek only the pleasure of Allaah and our Deen is undoubtedly the truth*

*Even though this displeases those who oppress us and who overstep the limits"*

Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ composed the following couplets concerning the blackened eye of Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ:

### **"In thinking of times of danger**

*Have you become grieved and weep like a distraught person?*

*Or do you weep in thinking of foolish people*

*Who harshly oppress those who invite towards the Deen*

*These people shall never desist from immoral behaviour as long as they remain healthy*

*While deception is way with them and they cannot be trusted*

*Have you not seen that Allaah has reduced the good in them*

**And that we are upset about what happened to Uthmaan bin Madh'oon**

*When they fearlessly slapped him over the eye*

*Persistently taunting and hitting without abate*

*Although he did not die instantly, Allaah shall certainly punish them*

*Measure for measure, they shall be punished without any reduction"*(1)

A narration of Ibn Is'haaq states that Waleed invited Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ to return to his protection, but Hadhrat Uthmaan bin

(1) Abu Nu'aym in *Hilya* (Vol. I Pg. 103)

Madh'oon رَضِيَ اللَّهُ عَنْهُ refused. (1)

## **Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ Endures Difficulties and Hardships**

Hadhrat Muhammad Abdari narrated from his father that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ was an extremely handsome youth of Makkah whose hair was exceptionally well groomed. His parents loved him dearly. His mother was a very affluent and wealthy woman who clothed him in the best and most exquisite clothing. He wore the best perfume in Makkah and shoes made in Hadhramaut (considered the best). When speaking of Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ would say, "I have never seen anyone in Makkah with better hair, finer clothes and enjoying as many bounties as Mus'ab bin Umayr."

When Hadhrat Mus'ab رَضِيَ اللَّهُ عَنْهُ heard that Rasulullaah ﷺ was inviting people to Islaam in the house of Arqam bin Abi Arqam, he went to the house where he accepted Islaam and believed in Rasulullaah ﷺ. After leaving the house, he kept his conversion a secret for fear of his mother and family. He frequently visited Rasulullaah ﷺ in secret but Uthmaan bin Talha once saw him performing salaah and informed his mother and family about it. They therefore captured him and kept him jailed until he finally managed to migrate to Abyssinia with the first group of Muslims immigrants. He later returned to Makkah with the other Muslims but his condition had changed because he lived a difficult life. His mother then stopped rebuking him. (2)

## **Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ Endured Hardships and Difficulties**

**Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ Suffers at the Hands of the Roman Emperor and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Kisses his head afterwards**

Hadhrat Abu Raafi narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once dispatched an army to fight the Romans. With this army was a Sahabi رَضِيَ اللَّهُ عَنْهُ by the name of Hadhrat Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ was one of the companions of Rasulullaah ﷺ, the tyrant said, "I shall share my kingdom and my authority with you if you become a Christian." Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ replied, "If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad ﷺ for a duration equal to the blinking of an eye, I would still not do so." The emperor said, "I shall then have you killed." "Do as you please," said Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ.

The emperor commanded his men to tie Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.93). Haythami (Vol.6 Pg.34) has commented on the chain of narrators.

(2) *Ibn Sa'd* (Vol.3 Pg.82).

forsake Islaam. However, Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ kept refusing. The emperor then had him untied and commanded his men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ to become a Christian, but he again refused. The emperor then gave orders that Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ should be thrown into the cauldron.

As Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ was frightened, so he called him back. Again he asked Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ to become a Christian, but the offer was again refused. The emperor then asked, "Then what made you weep?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ replied, "I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah."

The tyrant said, "Would you kiss my head in exchange for your freedom?" Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ asked, "In exchange for all the prisoners?" The emperor agreed, "In exchange for all the prisoners." Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ said to himself, "Although he is an enemy of Allaah, I don't mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners." Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ then brought them all back to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was informed about the events, he said, "It is compulsory for every Muslim to kiss the head of Abdullaah bin Hudhaafa رَضِيَ اللَّهُ عَنْهُ and I shall be the first." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then stood up and kissed his head (so that Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ should forget the unpleasant experience of kissing the emperor's head). (1)

## **The Hardships and Difficulties Endured by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in General**

### **The Torture the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered at the Hands of the Mushrikeen**

Hadhrat Sa'eed bin Jubayr narrates that he once asked Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, "Was the torture that the Mushrikeen put the Sahabah رَضِيَ اللَّهُ عَنْهُمْ through so severe that they would have been excused if they had to forsake Islaam?" Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ replied, "Certainly. By Allaah! The Mushrikeen would beat one of the Muslims up and keep him so hungry and thirsty that he would be unable to even sit up because of his intense suffering. He was eventually forced to do whatever evil they asked him to do. They would torture him so much that he would even agree with them if they told him that

(1) Bayhaqi and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.7 Pg.62). *Isaaba* (Vol.2 Pg.297) contains commentary on the chain of narrators.



Laat and Uzza were deities apart from Allaah. In fact, the torture was so harsh that if a dung beetle was passing and they asked, 'Is this dung beetle your deity apart from Allaah?' he would say, 'Yes.' They were forced to say this to save their lives because the torture was too much to bear." (1)

## The Condition of Rasulullaah ﷺ and the Sahabah ﷺ after Migrating to Madinah

Hadhrat Ubay bin Ka'b ﷺ says that once Rasulullaah ﷺ and the Sahabah ﷺ arrived in Madinah and were hosted by the Ansaar, the Arabs started fighting them from a united platform. They were then forced to carry their weapons day and night. They would say to each other, "Will the time ever come when we can spend the night in peace without having to fear anything besides Allaah?" It was on this occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يُعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. {Surah Noor, verse 55} (2)

Another narration quotes from Hadhrat Ubay bin Ka'b ﷺ that the above verse of the Qur'aan was revealed when the Arabs started fighting the Muslims from a united platform once Rasulullaah ﷺ and the Sahabah ﷺ migrated to Madinah and were accommodated by the Ansaar. (3)

## The Difficulties that Rasulullaah ﷺ and the Sahabah ﷺ Suffered during the Dhaatur Riqaa Expedition

Hadhrat Abu Moosa Ash'ari ﷺ narrates that during one of expeditions they fought with Rasulullaah ﷺ, (transport was so scarce that) six people had to take turns riding a camel. He says further that (because of walking barefoot on rocky land) their feet were cut and not only were his feet cut, his nails actually

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.59).

(2) Ibn Mundhir, Tabraani, Haakim, Ibn Mardway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.1 Pg.259).

(3) Tabraani. Haythami (Vol.7 Pg.83) has commented on the chain of narrators.

fell off. They then had to tie bandages on their feet and it was because of tying these bandages that the expedition was known as Dhaatur Riqaa ('An expedition of bandages'). (1)

Another narration from Hadhrat Abu Burda ﷺ states that after narrating the incident, Hadhrat Abu Moosa Ash'ari ﷺ said, "I would not have liked to mention this incident." He said this because he disliked that his good deeds should be made known. He would also say, "Allaah shall reward this." (2) (Although it is best to keep one's good deeds a secret to avoid pride, there are times when they are best mentioned.)

## Enduring Hunger when Inviting People Towards Allaah and His Rasool ﷺ

### Rasulullaah ﷺ Suffers Extreme Hunger

Hadhrat Nu'maan bin Basheer ﷺ once said, "Do you not enjoy as much food and drink as you like? I have seen your Nabi ﷺ during times when he could not even find poor quality dates to fill his belly." (3)

In another narration, Hadhrat Nu'maan ﷺ narrates that when the Muslims received large amounts of wealth (as booty during the Khilaafah of Hadhrat Umar ﷺ), Hadhrat Umar ﷺ said to the people, "I have seen Rasulullaah ﷺ restless the entire day because he could not even find poor quality dates to fill his stomach." (4)

### A Hungry Person will not Encounter Meticulous Reckoning

Hadhrat Abu Hurayra ﷺ narrates that when he once visited Rasulullaah ﷺ, Rasulullaah ﷺ was performing salaah in a sitting position. He asked, "O Rasulullaah ﷺ! What has happened to you that I see you performing salaah in a sitting position?" Rasulullaah ﷺ replied, "Hunger, O Abu Hurayra." Hadhrat Abu Hurayra ﷺ burst out in tears. Rasulullaah ﷺ comforted him by saying, "Do not weep, O Abu Hurayra. Verily the hungry person will not encounter meticulous reckoning on the Day of Qiyaamah if he hopes for reward (by enduring the hunger with patience) in this world." (5)

### No Lantern or Fire is Lit in the House of Rasulullaah ﷺ

Hadhrat Aa'isha ﷺ narrates that the family of Hadhrat Abu Bakr ﷺ once sent the leg of a goat to them. She then held it as Rasulullaah ﷺ cut it or it

(1) Ibn Asaakir and Abu Ya'la as quoted in *Kanzul Ummaal* (Vol.5 Pg.310).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.260)

(3) Muslim and Tirmidhi.

(4) Muslim as reported in *Targheeb wat Tarheeb* (Vol.5 Pg.154). The Hadith is also narrated by Ahmad, Tayaalisi, Ibn Sa'd, Ibn Majah, Abu Awaanah and others as quoted in *Kanzul Ummaal* (Vol.4 Pg.40).

(5) Abu Nu'aym in *Hilya*, Khateeb, Ibn Asaakir and Ibn Najjaar as quoted in *Kanzul Ummaal* (Vol.4 Pg.41).

was she who cut it as Rasulullaah ﷺ held it. The narrators states that whenever Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrated this she would add that this was done without using a lantern. <sup>(1)</sup> Another narration adds that the narrator asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "O Ummul Mu'mineen! Was this done in the light of a lantern?" She replied, "If we had oil to light a lantern, we would have rather ate the oil." <sup>(2)</sup>

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "Many moons (months) would pass by the wives of Rasulullaah ﷺ without any of them being able to light a lantern or make a fire (to cook). If they ever got any oil (then instead of using it to light a lantern) they would rub it on their bodies and if they ever got any fat, they would eat it." <sup>(3)</sup>

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "The new moon would pass by the family of Rasulullaah ﷺ, followed by another new moon (two months would pass) and still a fire would not be lit in their rooms to bake bread or to cook any food." People asked, "O Abu Hurayra! What was it that they used to live on?" He replied, "Two black things, dates and water. They had Ansaar neighbours - may Allaah reward them with the best rewards - who owned milk-giving animals and would send them some milk." <sup>(4)</sup>

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا used to say, "Dear nephew! I swear by Allaah that we (the wives of Rasulullaah ﷺ) used to look at one new moon go by followed by another and yet another without a fire being lit in the rooms of Rasulullaah ﷺ during this period of two months with the new moons." Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ asked, "Dear aunt! What was it that you lived on?" She replied, "Two black things, dates and water. The only exceptions were the times when the Ansaar neighbours of Rasulullaah ﷺ who possessed milk-giving animals would send some milk to him, which he would give us to drink." <sup>(5)</sup>

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that they would spend periods of forty days without a fire or anything else being lit in the house of Rasulullaah ﷺ. The narrator asked, "What was it that you lived on?" She replied, "Two black things, dates and water whenever we could find some." <sup>(6)</sup>

Hadhrat Masrooq narrates that he once visited Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا and she invited him to share a meal. She then said to him, "Whenever I eat to my fill I cannot fight the urge to cry." "Why is that?" asked Hadhrat Masrooq. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Because I think of the condition in which Rasulullaah ﷺ left this world. By Allaah! There was never a day when Rasulullaah ﷺ

(1) Ahmad.

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Ibn Jareer has also narrated it as mentioned in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) Abu Ya'la as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154). Haythami (Vol.10 Pg.325) has commented on the chain of narrators.

(4) Ahmad and Bazaar. Haythami (Vol.10 Pg.215) has commented on the chain of narrators.

(5) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.155). Similar narrations are reported by Ibn Jareer, Ahmad and Bazaar from Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.315).

(6) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

twice ate his fill with bread or meat." (1)

Another narration states that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "From the time Rasulullaah ﷺ arrived in Madinah until the time he passed away, he was never able to eat barley bread to his fill for three consecutive days."

Yet another narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا states that until Rasulullaah ﷺ passed away, the family of Rasulullaah ﷺ were never able to fill themselves with bread made of wheat flour for two consecutive days.

A third narration from the same source quotes the following words of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا: "When Rasulullaah ﷺ passed away, he could not fill himself with even the two black things, dates and water." (2)

A narration of Bayhaqi states that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said, "Rasulullaah ﷺ never filled himself for three consecutive days though we would do so if we pleased because he always preferred others above himself (and would give others rather than eat himself)." (3)

## The Difficult life that Rasulullaah ﷺ Led

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ says, "Rasulullaah ﷺ used to assist people personally and even patch his clothing with pieces of leather. Until his demise, he could never eat both lunch and dinner for three consecutive days." (4)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that until he passed away, Rasulullaah ﷺ never ate on a table and never ate bread made from finely ground flour. Another narration states that Rasulullaah ﷺ never even saw a roasted kid (a specially prepared delicacy during those times). (5)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that many consecutive nights would pass by Rasulullaah ﷺ when his family would be hungry without anything to eat for dinner. The bread they ate most often was made from barley. (6)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ once passed by some people who were busy eating a roasted goat. When they invited him to eat, he refused saying, "Rasulullaah ﷺ left this world without being able to eat his fill of even barley bread." (7)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا once gave Rasulullaah ﷺ piece of barley bread to eat, he said, "This is the first food your father has eaten in three days." A narration of Tabraani adds that Rasulullaah ﷺ asked, "What is this?" Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا said, "I baked a loaf of bread and could not allow myself to eat it until I brought you this piece." Rasulullaah ﷺ then told her what is mentioned above. (8)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that when some hot food was brought to

(1) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148).

(2) Ibn Jareer as quoted in *Kanzul Ummaal* (Vol.4 Pg.38).

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.149).

(4) Ibn Abi Dunya.

(5) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.154).

(6) Tirmidhi

(7) Tirmidhi and Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.148,151).

(8) Ahmad. Haythami (Vol.10 Pg.316) has commented on the chain of narrators.

Rasulullaah ﷺ, he ate it and then said, "All praise be to Allaah. I have not eaten hot food for such a long time." (1)

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ says, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until he demise, Rasulullaah ﷺ did not even see fine white flour." When someone asked Hadhrat Sahl رَضِيَ اللَّهُ عَنْهُ whether there were sifts during the time of Rasulullaah ﷺ, he replied, "From the time Allaah instructed Rasulullaah ﷺ to announce his Nabuwaat until his demise, Rasulullaah ﷺ did not even see a sift." Someone asked, "Then how were you able to eat unsifted barley?" He replied, "After grinding the barley, we used to blow it and whatever could fly away, would fly. The rest we used to make dough." (2)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا has mentioned that neither a little nor a large amount of barley bread would ever remain behind on the tablecloth of Rasulullaah ﷺ. Another narration states that there was never even a small remainder of food on the tablecloth of Rasulullaah ﷺ when it was lifted. (3)

## **Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Tie Stones to their Stomachs to Suppress their Hunger**

Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ narrates that they (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) once complained of hunger to Rasulullaah ﷺ and showed him their stomachs that had stones tied to them. Rasulullaah ﷺ then showed them his stomach to which two stones were tied. (4)

A Sahabi by the name of Ibn Bujayr رَضِيَ اللَّهُ عَنْهُ states that when Rasulullaah ﷺ suffered severe hunger one day, he tied a stone to his stomach and said, "Behold! Many are those who eat well and enjoy many bounties in this world, but will be hungry and naked on the Day of Qiyaamah. Behold! Many are those who appear to be generous to themselves (by doing as they desire) but are actually humiliating themselves (because their desires lead them to Jahannam). Behold! Many are those who appear to be humiliating themselves (by suppressing their desires to abide by Allaah's commands) but are actually being generous to themselves (because they are heading for Jannah)." (5)

## **The Statement of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا Concerning Overeating**

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا once said, "The first calamity to befall this Ummah after the demise of its Nabi ﷺ is overeating because when a nation fills their bellies too much, their bodies become obese, their hearts become weak and their carnal passions get out of control." (6)

(1) Ibn Majah and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.149).

(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.153).

(3) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.151). Haythami (Vol.10 Pg.313) has commented on the chain of narrators.

(4) Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.156).

(5) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.422). Khateeb and Ibn Mandah have also reported this narration as quoted *Isaaba* (Vol.2 Pg.486).

(6) Bukhari in *Kitaabut Du'afaa* and Ibn Abi Dunya as quoted *Targheeb wat Tarheeb* (Vol.3 Pg.420).

## The Hunger Suffered by Rasulullaah ﷺ, His Family, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

### Rasulullaah ﷺ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Hadhra Umar رَضِيَ اللَّهُ عَنْهُ Suffer Extreme Hunger and Meet up with Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when the afternoon heat was at its peak, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left for the Masjid. Hearing him, leave Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "O Abu Bakr! What has made you leave your house at this hour?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "It is the extreme pangs of hunger that has made me leave home." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! It is nothing else that has made me leave my home." As they spoke, Rasulullaah ﷺ arrived there and asked, "What has made you two leave your homes at this hour?" "It is the extreme pangs of hunger that has made us leave home." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! It is nothing else that has made me leave my home. Stand up."

The three then went to the door of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ who always used to keep some food or milk aside for Rasulullaah ﷺ. However, Rasulullaah ﷺ had been late that day and did not arrive at the usual time (to receive the food). Subsequently, Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ fed the food to his family and had left to work in his orchard. When they arrived at the door, the wife of Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ came and said, "Welcome to the Nabi of Allaah ﷺ and to those with him." When Rasulullaah ﷺ asked her where Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ was, Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ happened to overhear this as he was working in his orchard and came running.

Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ said, "Welcome to the Nabi of Allaah ﷺ and to those with him. O Nabi of Allaah ﷺ! This is not the time you usually come." "That is true," replied Rasulullaah ﷺ. Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then left to cut off a branch of a date palm which contained a variety of ripe dates, juicy dates and dry dates. Rasulullaah ﷺ asked him, "Why have you done this? Why did you not rather select a few ripe dates from the branch?" Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ replied, "O Rasulullaah ﷺ! I wanted to you to eat from the variety of ripe, juicy and dry dates. Say what you may, I am now going to slaughter an animal to eat with this." Rasulullaah ﷺ said, "If you are slaughtering something, do not slaughter a milk-giving animal."

Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then slaughtered a kid and said to his wife, "Make some dough for us and bake some bread because you know better how to bake." Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ then cooked half of the kid and roasted the other half. When the food was prepared and placed in front of Rasulullaah ﷺ and his companions, Rasulullaah ﷺ took a piece of meat and placing it in a piece of

bread, said, "O Abu Ayyoob! Send this to Faatima رضي الله عنها because she has not had anything like it for many days." Hadhrat Abu Ayyoob رضي الله عنه took it to Hadhrat Faatima رضي الله عنها.

After they had all eaten to their fill, Rasulullaah ﷺ's eyes filled with tears as he said, "Bread, meat, ripe dates, juicy dates and dry dates. I swear by the Being Who controls my life! These are the bounties about which you will be questioned on the Day of Qiyaamah." Noticing that this statement had a profound effect on his companions, Rasulullaah ﷺ added, "When you receive something like this and start eating, recite - 'In the name of Allaah' and once you have eaten to your fill, recite:

"الْحَمْدُ لِلَّهِ الَّذِي هُوَ أَشْبَعَنَا وَأَنْعَمَ عَلَيْنَا فَأُفْضِلْ"

*'All praise is due to Allaah Who has filled our bellies, showered His bounties on us and granted us plenty.'*

Rasulullaah ﷺ further told them that reciting this du'aa shall compensate for the food (and one will not be questioned about it on the Day of Qiyaamah).

When they got up to leave, Rasulullaah ﷺ told Hadhrat Abu Ayyoob رضي الله عنه to see him the following day because whenever someone did him a good turn, he liked to repay it. However, Hadhrat Abu Ayyoob رضي الله عنه did not hear what Rasulullaah ﷺ said so Hadhrat Umar رضي الله عنه told him, "Rasulullaah ﷺ commands you to see him tomorrow." When Hadhrat Abu Ayyoob رضي الله عنه met Rasulullaah ﷺ the following day, Rasulullaah ﷺ gave him a slave woman he possessed and said, "O Abu Ayyoob! I request you to treat her well because we have only seen good in her since she has been with us." After leaving Rasulullaah ﷺ, Hadhrat Abu Ayyoob رضي الله عنه said to himself, "I see no better way of complying with the request of Rasulullaah ﷺ other than setting her free." He therefore set her free. <sup>(1)</sup>

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that he once heard Hadhrat Umar رضي الله عنه narrate that Rasulullaah ﷺ left home one afternoon and found Hadhrat Abu Bakr رضي الله عنه in the Masjid. "What brings you here at this hour?" asked Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله عنه replied, "The same thing that brought you here, O Rasulullaah ﷺ!" When Hadhrat Umar رضي الله عنه arrived there, Rasulullaah ﷺ asked, "What brings you here at this hour?" Hadhrat Umar رضي الله عنه replied, "The same thing that brought the two of you here." Rasulullaah ﷺ then started talking to them. He then said, "Do you two have the strength to walk to an orchard where we shall find, food, drink and shade?" Rasulullaah ﷺ then took them to the house of Hadhrat Abul Haytham bin Tayyihaan رضي الله عنه who was from the Ansaar. A lengthy Hadith follows. <sup>(2)</sup> Imaam Mundhiri <sup>(3)</sup> says that this incident probably occurred once with Hadhrat Abu Ayyoob رضي الله عنه and once with Hadhrat Abul Haytham رضي الله عنه.

(1) Tabraani and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.431).

(2) Bazaar, Abu Ya'la, Uqayli, Ibn Mardaway, Bayhaqi and Sa'eed bin Mansoor as quoted in *Kanzul Ummaal* (Vol.4 Pg.40). Muslim and Maalik have also narrated it briefly.

(3) *Targheeb wat Tarheeb* (Vol.5 Pg.167).

## Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Suffer Extreme Hunger

Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا narrates that when Rasulullaah ﷺ once came to visit her, he asked, "Where are my two sons?" He was referring to (his grandsons) Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Husayn رَضِيَ اللَّهُ عَنْهُ. Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا replied, "This morning there was nothing to even taste in our house so Ali told me that he would take them out with him because they would only cry with me and I will have nothing to give them. He then went to a certain Jewish man (to find some work)."

Rasulullaah ﷺ left to meet Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and found the two boys playing in a pond with some dates in front of them. Rasulullaah ﷺ said, "O Ali! Should you not take my boys home before the heat gets intense?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "We had nothing to eat this morning. Why don't you sit awhile until I gather some dates for Faatima." Rasulullaah ﷺ sat down until Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ had gathered some dates, placed them in a bag and left. Rasulullaah ﷺ carried one of the boys and Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ the other until they brought them home. (1)

Hadhrat Ataa narrates that he was told that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Many days passed by when neither us nor Rasulullaah ﷺ had anything (to eat). I left home one day and found a lost Dinar lying on the road. For a moment, I thought to myself whether I should pick it up or not. Because of the hardship we were suffering, I ventured to pick it up and took it to a shop where I bought some flour. Taking the flour to Faatima رَضِيَ اللَّهُ عَنْهَا, I told her to make dough and bake some bread. As she made the dough, (she could not even stand up straight and in her bent over position) her forelock kept hitting against the dish because of the extreme hardship (and weakness) she was suffering. After she had made the bread, I went to Rasulullaah ﷺ and informed him about what had happened. Rasulullaah ﷺ said, 'Eat the bread<sup>(2)</sup> because it is a provision that Allaah has provided for you (from unseen sources).'" (3)

Hadhrat Muhammad bin Ka'b Qurazi narrates that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I have seen the time when I was with Rasulullaah ﷺ and had a stone tied to my stomach because of hunger whereas the zakaah I now pay equals forty thousand Dinaars." Another narration states that he said, "...whereas the zakaah I pay nowadays is forty thousand Dinaars." (4)

## Rasulullaah ﷺ encourages Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا to Endure her Hunger with Patience

Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ once said to her,

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.171) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.316).

(2) This incident took place before the prohibition of using lost items. Nevertheless, the situation was extreme, in which case, a person is permitted to use such means to save one's life.

(3) Hanaad and Adani as quoted in *Kanzul Ummaal* (Vol.7 Pg.328). Abu Dawood (Vol.1 Pg.240) has also narrated the Hadith from Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ.

(4) Ahmad. Haythami (Vol.9 Pg.123) has commented on the chain of narrators.



"Be patient for I swear by Allaah that the family of Muhammad has had nothing to eat for **seven days** and no fire has been lit under their pots for **three days**. By Allaah! if I pray to Allaah to turn the mountains of Tihaama into gold, he would certainly do it." (1)

## **The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ**

### **The Story of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ in this Regard and the Fact that he was the First Arab to Fire an Arrow in the Path of Allaah**

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ say, "Together with Rasulullaah ﷺ, we used to experience harsh and difficult lives in Makkah. Whenever difficulties came, we accepted it, prepared for it and exercised patience. I saw a time when we were with Rasulullaah ﷺ in Makkah and I went out one night to pass urine. As I passed urine, I heard something making a sound as my urine fell on it. When I saw that it was a piece of camel leather, I picked it up, washed it and then toasted it. Thereafter, I placed it between two stones and ground it. I then swallowed the powder and drank water over it. This gave me strength for three days." (2)

Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ says, "I was the first Arab to fire an arrow in the path of Allaah. When we used to fight battles with Rasulullaah ﷺ, the only food we had were the leaves of the acacia and lotus trees. In fact, when any of us relieved himself, his droppings resembled those of a goat because it was not at all sticky." (3)

## **The Hunger Endured by Hadhrat Miqdaad bin Aswad and his Two Companions رَضِيَ اللَّهُ عَنْهُمْ**

Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ narrates, "Two others and myself were once suffering such great hunger that we were on the verge of losing our hearing and sight. We presented our situations to the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ but none could host us (because they were all in difficulty). Finally, Rasulullaah ﷺ took us home where his wives shared three goats which they milked. Rasulullaah ﷺ distributed the milk amongst us and we kept a portion aside for him. Whenever Rasulullaah ﷺ entered the house, he greeted with a voice that was audible to someone who was awake but would not disturb a sleeping person. Shaytaan whispered to me to drink the mouthful of milk (that was the share of Rasulullaah ﷺ) for he only needed to go to the Ansaar who would give him something. This devilish thought taunted my mind until I drank it up. After drinking it, I reproached myself saying, 'What have you done? When Muhammad ﷺ comes and does not find his drink, he will curse you and you will be destroyed.'"

(1) Tabraani as quoted in *Kanzul Ummaal* (Vol.4 Pg.42).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.93).

(3) Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179). It is also reported by Abu Nu'aym in *Dalaa'il Hilya* (Vol.1 Pg.18) and Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.99).

"While my two companions had drunk their share and fallen asleep, I could not sleep. I was wearing a shawl which was so small that when I covered my head, my feet would be exposed and when I covered my feet, my head would be exposed. Rasulullaah ﷺ then entered as he usually did and performed salaah for a while. He then looked for his drink and when he found nothing, he raised his hands in prayer. I said to myself, 'He will now curse me and I will be destroyed!' However, Rasulullaah ﷺ prayed, 'O Allaah! Feed the one who feeds me and give drink to the one who gives me something to drink.' Taking my shawl along, I also took a knife and went towards the goats. Checking all of them for the fattest one to slaughter for Rasulullaah ﷺ, I found (to my surprise) that the udders of each of them was full of milk (whereas they have just been emptied earlier). I then took the utensil belonging to the wives of Rasulullaah ﷺ which they used for the milk they drew from the goats. I then milked the goats and (so much milk came out that) foam began to rise to the top."

"I took the milk to Rasulullaah ﷺ and he drank. He then passed it to me and I drank. I passed it back to him and after he drank, he again passed it to me. I drank the milk and then burst out laughing so much that I fell to the ground. He said to me, 'Is this one of your antics, Miqdaad?' When I informed him about what had happened, he said, 'This (the milk appearing in the udders) is only the mercy of Allaah. If you would kindly awaken your two companions so that they may also have some.' I said, 'I swear by the Being Who sent you with the truth! After you have drunk and then given me the left-over milk to drink, I care not who receives it or not.'"

Another narration states that Hadhrat Miqdaad رضي الله عنه said, "When we arrived in Madinah, Rasulullaah ﷺ grouped us in groups of ten, each group attached to a household of the Ansaar. I happened to be in the group of ten that included Rasulullaah ﷺ. We had only one goat, the milk from which we shared between ourselves." (1)

## The Hunger Endured by Hadhrat Abu Hurayra رضي الله عنه

### Hadhrat Abu Hurayra رضي الله عنه ties Stones to his Stomach because of Hunger

Hadhrat Mujaahid narrates that Hadhrat Abu Hurayra رضي الله عنه used to say, "By Allaah! I used to press my stomach on the ground to suppress my hunger and also tie stones to my stomach for this reason. One day, I sat by the road which the Sahabah frequented. When Hadhrat Abu Bakr رضي الله عنه passed by, I asked him about a verse of the Qur'aan only with the hope that he would ask me to follow him home. However, he did not do this. When Hadhrat Umar رضي الله عنه passed by, I asked him about a verse of the Qur'aan again only with the hope that he would ask me to follow him home. However, he also did not do so. When Abul Qaasim

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.174).

passed, he immediately recognised the look on my face and what I needed. He said, 'O Abu Hurayra!' 'I am at your service, O Rasulullaah ﷺ! I exclaimed. He asked me to accompany him home and (when he entered the house) I asked permission to enter, which was granted."

"I noticed a cup of milk and Rasulullaah ﷺ asked (his wife), "From where did you get this milk?' The reply came that a certain person or family had sent it. Rasulullaah ﷺ then said, 'O Abu Hirr!' 'I am at your service, O Rasulullaah ﷺ!' I responded. He said, 'Go and call the men of Suffa for me.' The men of Suffa were the guests of the Muslims who had neither any families or wealth to go to. Whenever Rasulullaah ﷺ received any gift, he took some of it and sent the rest to them. On the other hand, whenever Rasulullaah ﷺ received any Sadaqah, he gave everything to them without taking anything for himself. This depressed me because I thought that I would at least have a sip of the milk which would give me strength for the rest of the day and night. I thought that since I was to invite them, I would have to serve them once they arrived. What would then be left for me? However, obedience to Allaah and His Rasool ﷺ is compulsory and I left to call them."

"When they all arrived, they requested permission to enter. When Rasulullaah ﷺ permitted them to enter, they took their seats. Rasulullaah ﷺ then said, 'O Abu Hirr, take the cup and serve.' I therefore took the cup and served it to them. Each person took the cup and drank to his fill before returning it. Eventually, I reached the last person and then came to Rasulullaah ﷺ. There was some milk left over when Rasulullaah ﷺ took the cup in his hand and lifted his head to look at me. He smiled and said, 'O Abu Hirr! It's just you and I left.' 'That's right, O Rasulullaah ﷺ!' I replied. He then told me to sit down and drink, which I did. He then bade me to drink more which I did. He then continued bidding me to drink more until I submitted, 'I swear by the Being Who has sent you with the truth! I have no space for more.' Rasulullaah ﷺ then told me to hand the cup over to him and when I handed it over, he drank what was left." (1)

## The Extreme Hunger that Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ Suffered

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "I had not eaten for three days and as I was proceeding towards the Suffa (a raised platform in the Masjid), I started to fall down. (Seeing this) Two children said, 'Abu Hurayra has gone mad.' I called out to them, 'It is you who are mad!' As I reached the Suffa, I saw that two dishes of Thareed<sup>(2)</sup> were brought to Rasulullaah ﷺ and he had invited the men of Suffa to eat with him. As they ate, I hoped that Rasulullaah ﷺ would invite me as well. When they stood up (after eating), all that was left in the dish was a little on the sides. Rasulullaah ﷺ gathered the leftovers together into a morsel and

(1) Ahmad, Bukhari and Tirmidhi as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.101). Haakim has also narrated it.

(2) A dish prepared when bread is broken into curried meat.

taking it in his fingers said, 'Eat in the name of Allaah.' I swear by the Being Who controls my life that I continued eating until I was full." (1)

Hadhrat Ibn Seereen narrates that they were with Hadhrat Abu Hurayra (رضي الله عنه) who was wearing two reddish coloured cloths made in Kattaan. Wiping his nose with one of them, he said, "Wow! Abu Hurayra is wiping his nose with a cloth from Kattaan whereas there was a time when I seen myself fall down unconscious in front of Rasulullaah (ﷺ)'s pulpit and the room of Hadhrat Aa'isha (رضي الله عنها). Someone would then come and place his foot on my neck thinking that I was insane<sup>(2)</sup> whereas I was suffering extreme hunger." (3)

Another narration adds that Hadhrat Abu Hurayra (رضي الله عنه) said, "I had seen the time when I was the servant of the son of Affaan and the daughter of Ghazwaan. My payment was my food and a turn to ride the animal when travelling. When they rode, I would drive the animal from the rear and when they dismounted, I would see to their needs. The daughter of Ghazwaan once said to me, 'You should come barefoot to the animal and mount it while it is standing (because we cannot wait for you whilst you wear your shoes and then you get to the animal and then wait for it to sit down for you).' Now that Allaah has brought the daughter of Ghazwaan into my marriage, I (jokingly) tell her, 'You should come barefoot to the animal and mount it while it is standing'."

Yet another narration from Saleem bin Hayaan quotes from his father that Hadhrat Abu Hurayra (رضي الله عنه) said, "I was brought up as an orphan, migrated as a pauper and worked for Bujra the daughter of Ghazwaan for a wage that was only food for my stomach and a turn to ride the animal when travelling. I used to serve them when they were not travelling and goaded the animals along when they rode. Allaah has now given her to me in marriage. **All praise be to Allaah Who has made the Deen a means by which the affairs of people are stabilised and Who has made Abu Hurayra a leader in the matters of Deen.**" (4)

Hadhrat Abdullaah bin Shaqeeq narrates that he stayed in the company of Hadhrat Abu Hurayra (رضي الله عنه) for a year in Madinah. One day, they were near the room of Hadhrat Aa'isha (رضي الله عنها), when Hadhrat Abu Hurayra (رضي الله عنه) said to him, "I saw the time when we had nothing to wear besides coarse cloths and days would pass when we would not have anything to eat that could keep our backs straight. Eventually, we had to tie stones to our stomachs and then wrap our clothes around so that we could keep our backs straight." (5)

Another narration quotes that Hadhrat Abu Hurayra (رضي الله عنه) said, "All the food we had to eat with Rasulullaah (ﷺ) was dates and water. By Allaah! We never used to see wheat and did not even know what it was. The only clothing we wore during the time of Rasulullaah (ﷺ) were the (untidy and hot) woollen shawls

(1) Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176).

(2) This was a form of treatment for insane people during those times.

(3) Bukhari and Tirmidhi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.39).

(4) Abu Nu'aym in *Hilya* (Vol.1 Pg.378), Abdur Razzaaq and Ibn Sa'd (Vol.4 Pg.53).

(5) Ahmad as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177) with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321).

that Bedouins wore." (1)

## The Hunger Endured by Hadhrat Asmaa bint Abi Bakr رَضِيَ اللَّهُ عَنْهَا

Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا the daughter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ says, "I was once in the land in the Banu Nadheer district that Rasulullaah رَضِيَ اللَّهُ عَنْهُ had apportioned to Hadhrat Abu Salma رَضِيَ اللَّهُ عَنْهُ and (my husband) Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ had left with Rasulullaah رَضِيَ اللَّهُ عَنْهُ on a journey. Our neighbour was a Jew who had then slaughtered a goat and cooked it. When I smelt the aroma, I experienced a desire like I never felt before. At that time, I was expecting my daughter Khadeeja and could not bear the desire. I then went to the Jewish woman to ask for some fire with the hope that she would give me some to eat because I really had no need for the fire. When I smelt the aroma (from inside the house) and saw the food, my desire grew even more intense and extinguished the fire (she had given me). I then returned a second time to ask for fire and again a third time. (When she did not give me anything) I eventually sat down to cry and prayed to Allaah. When the Jewish lady's husband returned, he asked her, 'Has anyone been to you?' 'Yes,' she replied, 'an Arab lady came to ask for some fire.' He said, 'I shall never eat the food until you send some to her.' A plate of food was then sent to me. There was nothing on earth that I enjoyed more than that meal." (2)

## The Hunger Endured by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in General

### The Extreme Hunger and Cold that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Battle of Khandaq

The son of a Sahabi called Abu Jihaad رَضِيَ اللَّهُ عَنْهُ once told him; "Dear father! You have seen Rasulullaah رَضِيَ اللَّهُ عَنْهُ and enjoyed his company." The son then went on to describe the many feats that he would have carried out had he seen Rasulullaah رَضِيَ اللَّهُ عَنْهُ. His father said, "Fear Allaah and continue doing what is correct. I swear by the Being Who controls my life that we experienced a time with Rasulullaah رَضِيَ اللَّهُ عَنْهُ during the Battle of Khandaq when Rasulullaah رَضِيَ اللَّهُ عَنْهُ announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.' No one stood up (to volunteer) because of the intense hunger and cold that we were suffering. Eventually (when no one responded), Rasulullaah رَضِيَ اللَّهُ عَنْهُ announced the third time, 'O Hudhayfa (come forward for the task).'" (3) The detailed Hadith of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ will Insha Allaah be quoted in the chapter discussing the extreme cold the Sahabah

(1) Ahmad with a reliable chain of narrators as confirmed by Haythami (Vol.10 Pg.321). Bazaar has also quoted it in brief.

(2) Tabraani as quoted in *Isaaba* (Vol.4 Pg.284). Haythami (Vol.8 Pg.166) has commented on the chain of narrators.

(3) Abu Nu'aym and Duwali as quoted in *Isaaba* (Vol.4 Pg.35)

ﷺ had to endure.

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that when Rasulullaah ﷺ once saw from their faces the extreme hunger that his companions were suffering, he said, "Hear the glad tidings that the time will soon come when each of you shall have a dish of Thareed to eat every morning and evening." They asked, "O Rasulullaah ﷺ! Will we be better off then?" "No," replied Rasulullaah ﷺ, "you are better off today than during that time." <sup>(1)</sup>

Hadhrat Muhammad bin Seereen says, "Three consecutive days would pass by a companion of Rasulullaah ﷺ without him having anything to eat. He would then toast a piece of leather and eat it. If he found nothing, he would tie a stone to (his stomach to keep) his back (straight)." <sup>(2)</sup>

## **Some Sahabah ﷺ Collapse in Salaah because of extreme Hunger and Weakness**

Hadhrat Fudhaala bin Ubayd ﷺ narrates that when Rasulullaah ﷺ used to lead the salaah, many men used to collapse in the salaah because of starvation. They were the men of Suffa. (Seeing them) Some Bedouins would comment that they were insane. After completing the salaah, Rasulullaah ﷺ would turn to them and say, "If you knew what Allaah has for you (as reward for your suffering), you would wish that your hunger and poverty should increase." <sup>(3)</sup>

## **The Sahabah ﷺ Eat Leaves while Out in The path of Allaah and Other Incidents of how they Suffered extreme Hunger**

Hadhrat Anas ﷺ narrates that seven Sahabah ﷺ used to survive by sucking onto one date and eating fallen leaves until their mouths would be filled with sores. <sup>(4)</sup>

Hadhrat Abu Hurayra ﷺ says that they were seven Sahabah ﷺ who were suffering from intense hunger when Rasulullaah ﷺ gave him seven dates, one for each of them. <sup>(5)</sup>

Hadhrat Abu Hurayra ﷺ narrates that severe hunger caused him to leave his house one day and head for the Masjid. There he met a group of Sahabah ﷺ who asked him what it was that made him leave home at that hour. When he informed them that it was hunger that made him leave the house, they said, "By Allaah! It is nothing but hunger that has also made us also leave our homes." They stood up and went to Rasulullaah ﷺ who asked them, "What brings you here at this hour?" They replied, "O Rasulullaah ﷺ! Severe hunger brings us here." Rasulullaah ﷺ then sent for a plate that contained some dates and gave

(1) Bazaar as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(2) Ibn Abi Dunya as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179).

(3) Tirmidhi and Ibn Hibbaan as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.176). Also reported briefly by Abu Nu'aym in *Hilya* (Vol.1 Pg.339)

(4) Tabraani. Haythami (Vol.10 Pg.322) has commented on the chain of narrators.

(5) Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.178).

each person two dates. He then said to them, "Eat these two dates and drink some water. It will suffice for you for the day."

Hadhrat Abu Hurayra رضي الله عنه says that he ate one date and kept the other in his lower garment. Rasulullaah ﷺ asked, "O Abu Hurayra! Why have you kept that date away?" Hadhrat Abu Hurayra رضي الله عنه replied, "I have kept it for my mother." "Eat it," said Rasulullaah ﷺ, "I shall give you two dates for her as well." Rasulullaah ﷺ then gave him another two dates. <sup>(1)</sup>

Hadhrat Anas رضي الله عنه narrates that when Rasulullaah ﷺ went to the trench (before the Battle of Ahzaab) early one morning, he found the Muhaajireen and Ansaar digging in the cold because they had no slaves to do the work for them. When he saw the fatigue and hunger they were suffering, he said:

"O Allaah! There is no life but the life of the Aakhirah

*Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"*

In response to this, the Sahabah رضي الله عنهم said:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

"We are those who have pledged allegiance to Muhammad

Pledged to wage Jihaad as long as we are alive"

Another narration from Hadhrat Anas رضي الله عنه states that as the Muhaajireen and Ansaar dug the trench around Madinah and carried the sand on their backs, they sang:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا

"We are those who have pledged allegiance to Muhammad

Pledged to wage Jihaad as long as we are alive"

In response to this, Rasulullaah ﷺ would say:

"O Allaah! There is no real good but the good of the Aakhirah

*Do bless the Ansaar and the Muhaajirah (the Muhaajireen)"*

Hadhrat Anas رضي الله عنه narrates further that even when two handfuls of barley was brought, it was cooked with decaying fat and served to people who were extremely hungry (and ate it) even though it would not go down easily and had an unpleasant odour. <sup>(2)</sup>

Hadhrat Jaabir رضي الله عنه says, "As we were digging the trench for the Battle of Khandaq, a very hard large boulder got in our way. We went to Rasulullaah ﷺ and said, 'This large boulder in the trench has come in the way. Rasulullaah ﷺ said, 'I shall come down (to see).' As Rasulullaah ﷺ stood up, (we noticed that) he had a stone tied to his stomach and we had not as much as tasted any food for three days." The Hadith continues in detail. <sup>(3)</sup>

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that Rasulullaah ﷺ and the Sahabah رضي الله عنهم dug the trench while they had stones tied to their stomachs because of hunger. <sup>(4)</sup> The details of the above two narrations shall Insha Allaah

(1) Ibn Sa'd (Vol.4 Pg.329).

(2) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.95).

(3) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.97).

(4) Tabraani as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.100).

be mentioned in the chapter discussing the assistance that the Sahabah ﷺ received from unseen sources. Another narration<sup>(1)</sup> states that the Sahabah ﷺ numbered eight hundred when they were digging the trench.

Hadhrat Aamir ﷺ said, "Rasulullaah ﷺ once sent us on a military expedition with only a bag of dates as provisions. The commander would (initially) distribute handfuls of it amongst us until he could give us only one each." His son asked, "Of what use is one date?" Hadhrat Aamir ﷺ said, "Do not say that, dear son. We realised the value of the one date when we did not even have one date."<sup>(2)</sup>

## Hadhrat Abu Ubaydah ﷺ and his Companions Experience Severe Hunger on a Journey

Hadhrat Jaabir ﷺ says, "Rasulullaah ﷺ appointed Hadhrat Abu Ubaydah ﷺ as our commander and sent us to intercept a caravan of the Quraysh. Unable to find anything else, we took a bag of dates with us for our provisions. From there, Hadhrat Abu Ubaydah ﷺ used to give us each a single date." The narrator asked Hadhrat Jaabir ﷺ, "What would you do with just a single date?" He replied, "We would suck on it as a child suckles and then drink water. This would meet our requirements for the day until the night. We also used our staffs to bring leaves down from the trees, which we soaked in water to eat." The Hadith continues.<sup>(3)</sup>

A narration of Maalik, Bukhari, Muslim and others state that the Sahabah ﷺ numbered three hundred on the expedition while a narration of Tabraani places the figure above six hundred.<sup>(4)</sup> A narration of Imaam Maalik states that a student of Hadhrat Jaabir ﷺ asked him, "Of what use was the one date?" He replied, "When all the dates were finished, we missed even that one date."

## The Hunger Rasulullaah ﷺ and the Sahabah ﷺ Suffered During the Tihaama Expedition

Hadhrat Abu Khunays Ghifaari ﷺ narrates that he accompanied Rasulullaah ﷺ on the Tihaama expedition. When they reached Usfaan, the Sahabah ﷺ approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! We are suffering extreme hunger. Permit us to eat one of the riding animals." Rasulullaah ﷺ granted the permission. When Hadhrat Umar ﷺ was informed about this, he came to Rasulullaah ﷺ and said, "O Nabi of Allaah ﷺ! What have you done? If you have instructed the people to slaughter their riding animals, what will they ride?" "What do you suggest, O son of Khattaab?" asked Rasulullaah ﷺ. Hadhrat Umar ﷺ replied, "I suggest that you instruct them to bring all their leftover provisions which you should gather together and place in a dish. You

(1) Ibn Abi Dunya as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.98).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.179). Ahmad, Bazaar and Tabraani have also reported it. Haythami (Vol.10 Pg.319) has commented on the chain of narrators.

(3) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.276). The complete narration will Isha Allaah appear in the chapter discussing the assistance that Allaah gave to the Sahabah ﷺ.

(4) Haythami (Vol.10 Pg.322) has commented on the chain of narrators.



should then pray to Allaah for them."

Rasulullaah ﷺ then gave the order to collect all their leftover provisions in a dish, after which he made du'aa. Thereafter, he told them all to bring their satchels and each person's satchel was filled. <sup>(1)</sup>

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that they were, with Rasulullaah ﷺ on an expedition when they said, "O Rasulullaah ﷺ! The enemy is here. They have eaten well while our people are hungry." The Ansaar offered, "Should we not slaughter our camels and feed the people?" Rasulullaah ﷺ said, "Whoever has any leftover food should bring it here." While some people brought a *Mudd*, others brought a *Saa* <sup>(2)</sup>. Some brought more while others brought less. The sum of all the food the people brought was twenty-odd *Saa*. Rasulullaah ﷺ then sat aside and prayed to Allaah to bless the food. Thereafter, he said, "Take but do not loot."

The Muslims then started taking, someone in his basket and another in his bag. Everyone filled their satchels and people even tied knots in the sleeves and filled them (sleeves were made very wide in those days). When everyone had finished taking, the food was still the same as it had been at the beginning. Rasulullaah ﷺ then said, "I testify that there is none worthy of worship but Allaah and that I am Allaah's Rasul. Whoever says this with sincerity, Allaah will save him from the heat of Jahannam." <sup>(3)</sup>

## The lady who fed Some of the Sahabah رَوَاتُ السَّابِقِينَ Every Friday

Hadhrat Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ says, "There was a woman from amongst our tribe who used to grow beetroot in her garden. Every Friday she would remove the beetroot, place it in a pot together with a handful of barley which she would grind. The beetroot then served the purpose of meat. After the Jumu'ah salaah, we used to go to her and greet her. She would then serve the dish to us. We looked forward to Fridays because of this meal." Another narration states that there was no fat and no stickiness in the meal and that the Sahabah رَوَاتُ السَّابِقِينَ would be very happy on Fridays (because of this food). <sup>(4)</sup>

## The Sahabah رَوَاتُ السَّابِقِينَ eat Locusts and never Ate Bread made of Wheat during the Period of Ignorance

Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللَّهُ عَنْهُ narrates that they fought seven battles with Rasulullaah ﷺ in which they ate locusts. <sup>(5)</sup>

Hadhrat Abu Barzah رَضِيَ اللَّهُ عَنْهُ narrates, "During an expedition, we confronted some Mushrikeen and managed to chase them away from their place where they had

(1) Bazaar and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.303).

(2) The *Mudd* and *Saa* were units of weight used in those days.

(3) Abu Ya'la. Haythami (Vol.8 Pg.304) has commented on the chain of narrators.

(4) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.173).

(5) Ibn Sa'd (Vol.4 Pg.36). Abu Nu'aym has also narrated it in his *Hilya* (Vol.7 Pg.242)

ovens in the ground (to bake bread with wheat flour). Settling there, we ate the bread. Because we used to hear during the Period of Ignorance that eating bread made of wheat flour made a person fat, each one of us started looking at his sides after eating the bread to see whether he had grown fat." (1)

Another narration states, "We were with Rasulullaah ﷺ during the Battle of Khaybar when we chased off the enemy from the bread they made from fine wheat flour (they fled, leaving the bread behind)." (2)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "After winning the Battle of Khaybar, we passed by some Jews who were baking bread made of wheat flour in ovens made in the ground. We chased them off and shared the bread. I received a piece of it, part of which was burnt. Because I had heard that eating this bread made one fat, after eating it, I looked at my sides to see whether I had become any fatter." (3)

Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ

## The Intense Thirst that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffered During the Expedition to Tabook

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once asked to give an account of "The Hour of Difficulty" (the expedition to Tabook). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "When we left for Tabook, the heat was intense and when we stopped over at a place, we were so thirsty that we thought our necks would fall off (that we would die). In fact, when any of us went out in search of his mount, he really thought that he would die by the time he returned. The situation was so severe that when one of us slaughtered a camel, he would extract the liquids from its entrails to drink and then rub the remainder on his stomach (so that the coolness could penetrate his stomach)."

"Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then said, 'O Rasulullaah ﷺ! Allaah is always good to you so make du'aa to Allaah on our behalf.' 'Do you really want me to do so?' asked Rasulullaah ﷺ. 'Please do,' entreated Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ then raised his hands to the heavens (to make du'aa) and had not yet dropped his hands when clouds started gathering in the sky. First a drizzle fell and then the rains came pouring down. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ filled whatever containers they had and when we left the place, we discovered that the rain had not fallen further than the area where the army was camped." (4)

## Hadhrat Haarith, Ikrama and Ayaash رَضِيَ اللَّهُ عَنْهُمْ Suffer Extreme Thirst During the Battle of Yarmook

Hadhrat Habeeb bin Abi Thaabit رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Haarith bin

(1) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.177). Haythami (Vol.10 Pg.324) has commented on the chain of narrators.

(2) Tabraani.

(3) Abu Nu'aym has narrated it in his *Hilya* (Vol.6 Pg.307)

(4) Ibn Wahab as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.9). Ibn Sa'd has also narrated it as quoted in the *Tafseer* of Ibn *Katheer* (Vol.2 Pg.396). Bazaar and Tabraani have also reported it with a reliable chain of narrators as confirmed by Haythami (Vol.6 Pg.194).

Hishaam, Ikrama bin Abi Jahal and Ayaash bin Rabee'ah رَضِيَ اللَّهُ عَنْهُمْ were all fatally wounded during the Battle of Yarmook. When Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ asked for some water and was about to drink it, Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ looked at him. Hadhrat Haarith رَضِيَ اللَّهُ عَنْهُ said, "Give the water to Ikrama." When Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ took the water, Hadhrat Ayaash رَضِيَ اللَّهُ عَنْهُ looked at him. Hadhrat Ikrama رَضِيَ اللَّهُ عَنْهُ therefore asked that the water be given to Hadhrat Ayaash رَضِيَ اللَّهُ عَنْهُ. However, before the water could reach Hadhrat Ayaash رَضِيَ اللَّهُ عَنْهُ, he had already passed away. By the time the water reached the others, they had also passed away. <sup>(1)</sup>

## **Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ Endures Severe Thirst in the Path of Allaah**

Hadhrat Muhammad bin Hanafiyyah رَضِيَ اللَّهُ عَنْهُ says, "Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ had participated in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrat Abu Amr رَضِيَ اللَّهُ عَنْهُ was martyred before sunset of that day." <sup>(2)</sup> Another narration states that he asked his slave for water, which the slave gave.

## **Enduring Extreme Cold when Inviting People Towards Allaah**

### **The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Dig the Trench in Extreme Cold**

Hadhrat Abu Rayhaana رَضِيَ اللَّهُ عَنْهُ who was with Rasulullaah ﷺ in a battle narrates, "We took shelter near a hill one night when the cold was so severe that some men dug holes in the ground, got in and covered holes with their shields. When Rasulullaah ﷺ noticed this, he announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. **Thereafter, Rasulullaah ﷺ said, 'The fire of**

(1) Abu Nu'aym and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.310). Haakim has reported it in his *Mustadrak* (Vol.3 Pg.242). A similar report from Hadhrat Abdullaah bin Mus'ab رَضِيَ اللَّهُ عَنْهُ cites the name of Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ instead of Hadhrat Ayaash رَضِيَ اللَّهُ عَنْهُ. Ibn Sa'd has also narrated a similar narration as quoted in *Isti'aab* (Vol.3 Pg.150).

(2) Tabraani as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.404). Haakim has also narrated it in his *Mustadrak* (Vol.3 Pg.395)

Jahannam has been forbidden for the eye that stands guard in the path of Allaah." (1)

## Enduring Lack of Clothing when Inviting People Towards Allaah

### The Burial of Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ

Hadhrat Khabbaab bin Arat رَضِيَ اللَّهُ عَنْهُ narrates, "I saw the burial of Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ when we could find nothing to shroud his body besides a single shawl. However, (the shawl was so small that) when we covered his feet, his head would be exposed and when we covered his face, his feet would be exposed. We eventually covered his head and put some Idhkhir grass over his feet." (2)

### The Incident of Hadhrat Shurahbeel bin Hasanah

#### رَضِيَ اللَّهُ عَنْهُ with Rasulullaah ﷺ

Hadhrat Shafaa bint Abdillaah رَضِيَ اللَّهُ عَنْهَا narrates that she once went to Rasulullaah ﷺ to ask for some charity. However, (because he had nothing to give her) Rasulullaah ﷺ excused himself and (because she knew him well) she started to tell him off. When the time for salaah arrived she left and then went to her daughter who was married to Hadhrat Shurahbeel bin Hasanah رَضِيَ اللَّهُ عَنْهُ. When she found Hadhrat Shurahbeel رَضِيَ اللَّهُ عَنْهُ at home, she asked, "Salaah has started and you are still at home?" She then started to rebuke him. He said, "Dear aunt! Do not scold me because I have only one cloth (to wear) and Rasulullaah ﷺ has borrowed it (I therefore have nothing decent to wear to the Masjid). She then said, "May my parents be sacrificed! I had been telling Rasulullaah ﷺ off for the past day (for not giving me anything) whereas I was unaware that his condition is so bad that he has to borrow clothes from others." Hadhrat Shurahbeel رَضِيَ اللَّهُ عَنْهُ said, "That too is only an upper garment that we had to patch up." (3)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Suffers from a Lack of Clothing and Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ Gives him Glad Tidings in this Regard

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that Rasulullaah ﷺ was once sitting with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, who was wearing a robe on which he used thorns as buttons at the chest. At that moment, Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ descended from the heavens and after conveying Allaah's greetings to Rasulullaah ﷺ, he asked, "Why do I see Abu Bakr wearing a robe that he buttons at the chest with thorns?" Rasulullaah ﷺ replied, "O Jibra'eel رَضِيَ اللَّهُ عَنْهُ! He had spent all his wealth on me before the conquest of Makkah (and has nothing left for himself)." Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ said to Rasulullaah ﷺ, "Convey Allaah's greetings to him and tell

(1) Ahmad, Nasa'ee and Tabraani as quoted in *Isaaba* (Vol.2 Pg.156). Haythami (Vol.5 Pg.287) has commented on the chain of narrators. Bayhaqi has also narrated the Hadith (Vol.9 Pg.149).

(2) Tabraani, as quoted in *Muntakhab* (Vol.5 Pg.170).

(3) Tabraani and Bayhaqi as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.396); Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.4 Pg.41); Ibn Abi Haatim as quoted in *Isaaba* (Vol.4 Pg.342); Ibn Mandah as quoted in *Isaaba* (Vol.2 Pg.271) and Haakim in his *Mustadrak* (Vol.4 Pg.58).

him that his Rabb asks, 'Are you pleased with Me in this state of poverty or displeased?'"

Rasulullaah ﷺ turned to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Bakr! Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ is here. He conveys to you the greetings from Allaah Who asks, 'Are you pleased with Me in this state of poverty or displeased?'" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ started to cry and said, "Can I ever be displeased with my Rabb? I am pleased with my Rabb!" I am pleased with my Rabb!" (1)

## Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا

### Suffer from a Lack of Clothing

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that when he married Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا, all they had as a bedding was a sheepskin that they slept on by night and on which they served food to their camel during the day. They also had no servant. (2)

## The Sahabah رَضِيَ اللَّهُ عَنْهُمْ have only Coarse Woollen clothing to wear and Have to Constantly eat Only Dates and Water

Hadhrat Abu Burda says that his father (Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ) once said to him, "If only you had to see us during the time of Rasulullaah ﷺ when we would be caught in the rain! You would have thought that we smelt just like sheep (because our clothes were made from sheepskin)." (3) Another narration (4) from Hadhrat Abu Burda states that his father Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said to him, "Dear son! If you had to see us during the time of Rasulullaah ﷺ when we were caught in the rain, you would have found us smelling like sheep because of our woollen clothing. Yet another narration adds that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said, "Our clothes were made of sheepskin while our food was the two black things, dates and water." (5)

## The Men of Suffa Suffer from a Lack of Clothing

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "I saw seventy men of Suffa, none of whom possessed a large shawl. They either wore a lower garment only or a small sheet that they tied around their necks. Whereas the garment of some reached halfway past their calves, there were those whose garments just reached their ankles. However, they would hold the garment together because they did not like their private parts to be exposed." (6)

Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ says, "I was one of the men of Suffa. None of

(1) Abu Nu'aym in his *Hilya* (Vol.7 Pg.105) and his *Fadhaa'ilus Sahabah* رَضِيَ اللَّهُ عَنْهُمْ, narrating from Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ. Ibn Katheer has commented on the chain of narrators as mentioned in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.353).

(2) Hannaad and Deenowri as quoted in *Kanzul Ummaal* (Vol.7 Pg.133).

(3) Abu Dawood, Tirmidhi and Ibn Majah as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.394).

(4) Ibn Sa'd (Vol.4 Pg.80).

(5) Tabraani with reliable narrators as confirmed by Haythami (Vol.10 Pg.325). Abu Dawood has also narrated it briefly.

(6) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.397) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.341).

us had a complete set of clothing and (because our bodies were exposed) our perspiration would form lines of dirt and dust on our bodies." (1)

Someone came to Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا while she had with her a slave woman who was wearing a shirt worth five Dirhams. Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا said to the person, "Lift your gaze and look at this slave woman of mine. Look at her! She is not happy to wear this shirt in the house whereas during the time of Rasulullaah ﷺ I had a shirt just like it and every woman in Madinah would borrow it when she was being beautified (for marriage)." (2)

## Enduring fear when Inviting People Towards Allaah

### The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Suffer Extreme Fear, Hunger and Cold During the Battle of Ahzaab

Hadhrat Abdul Azeez who was the nephew of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ narrates that that when Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ had mentioned the battles that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ fought by the side of Rasulullaah ﷺ, the people sitting in the gathering cited various brave deeds they would have done had they been present then. Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ said to them, "Do not wish for that. I have seen the time one night during the Battle of Ahzaab when we were sitting in rows with the army of Abu Sufyaan above us (outside Madinah) and the Jews of the Banu Qurayzah beneath us (inside Madinah) as we feared that they would attack our families. We had never before experienced a night that was darker than that night nor a night in which the wind blew more fiercely. The wind made sounds resembling thunder and the darkness was so intense that we could not even see our fingers."

"The Munaafiqeen started asking Rasulullaah ﷺ for permission to return home with the excuse that their houses were exposed (to attack) whereas they were really not. Rasulullaah ﷺ permitted every one of them to return. As Rasulullaah ﷺ granted them permission, they stealthily left and we were left with approximately three hundred. Rasulullaah ﷺ approached each man until he came to me. I had no protection against the enemy and all the protection I had against the cold was my wife's woollen shawl that barely covered my knees. I was squatting on my knees when Rasulullaah ﷺ came to me and asked who I was. When I informed him that I was Hudhayfa. He called me saying, 'O Hudhayfa!' Reluctant to stand up, I shrunk lower down to the ground as I replied, 'Yes, O Rasulullaah ﷺ!' When I stood up, Rasulullaah ﷺ said, 'Something has happened amongst the enemy. I want you to bring me some information from them.' Although I was the most frightened at the time and feeling the coldest, I left. Rasulullaah ﷺ then prayed, 'O Allaah! Protect him from the front, from the back, from the right, from the left, from above and from beneath.'" Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ says, "I swear by Allaah, that (after this du'aa) every bit

(1) Abu Nu'aym in his *Hilya*.

(2) Bukhari as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.164).

of fear and cold in me then left and I experienced none of it. As I left, Rasulullaah ﷺ instructed, 'O Hudhayfa! Do not do anything amongst them until you return.' When I drew close to the enemy army, noticed the light of a fire that they had lit. There I saw a large dark-skinned man warming his hands at the fire and rubbing them on his sides as he said, 'Let us leave! Let us leave!' I had not known Abu Sufyaan before this. I removed an arrow with a white feather from my quiver and placed it on my bow to fire at him in the light when I recalled the instruction of Rasulullaah ﷺ: 'Do not do anything amongst them until you return.' I then restrained myself and put the arrow back into the quiver. I then gathered my courage and proceeded amongst the army."

"The closest people to me was the Banu Aamir tribe who were announcing, 'O family of Aamir! Leave! Leave! You cannot stay here!' The wind was raging within their ranks without blowing even a hand's span outside their quarters. By Allaah! I could hear the sounds of rocks smashing against their carriages and beddings as the wind threw them up. I then left to return to Rasulullaah ﷺ. When I had reached halfway or close to halfway, I met approximately twenty horsemen all wearing turbans. They said to me, 'Inform your leader that Allaah has acted on his behalf.'"

"When I returned to Rasulullaah ﷺ, I found him performing salaah wrapped in a small shawl. By Allaah! The cold returned to me as soon as I returned and I started shivering. While performing salaah, Rasulullaah ﷺ motioned me with his hand. When I drew closer to him, he put the edge of the shawl on me. It was the practice of Rasulullaah ﷺ to perform salaah whenever anything worried him. I then informed Rasulullaah ﷺ about what had happened and told him the enemy were leaving when I left them. It was then that Allaah revealed the following verses of the Qur'aan:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۝﴾

(سورة الاحزاب: ٩ تا ٢٥)

O you who have Imaan! Remember Allaah's favour (*to you*) when the armies approached you, against which We sent (*in your defence*) a (*fierce*) wind and troops (*of angels*) that you could not see (*thus causing fear in the hearts of the enemy, causing them to retreat*). Allaah is Watchful over what you do ... (*Afterwards,*) Allaah returned the Kuffaar (*to Makkah*) with their fury without them achieving any good (*without them attaining their objective of destroying Islaam and the Muslims*). Allaah suffices for the Mu'mineen in battle (*causing them to defeat the Kuffaar despite their lack of physical resources*). Allaah is Omnipotent, Mighty (*and none can fight Him*). {Surah Ahzaab, verses

9-25} (1)

Hadhrat Yazeed Taymi narrates that they were with Hadhrat Hudhayfa ؓ when someone asked him, "Had I met Rasulullaah ﷺ, I would have fought fiercely and sacrificed my life." Hadhrat Hudhayfa ؓ said, "Would you really have? I saw a time when we were with Rasulullaah ﷺ during the Battle of Ahzaab. There blew that night an extremely violent and icy wind. Rasulullaah ﷺ then announced, 'The person who will go and gather intelligence about the enemy, Allaah shall make him my companion on the Day of Qiyaamah.'" The rest of the Hadith is similar to the narration of Abdul Azeez quoted above. This narration however, quotes that Hadhrat Hudhayfa ؓ said, "When I returned to Rasulullaah ﷺ, the cold struck me as soon as I arrived and I shivered. When I informed Rasulullaah ﷺ about events, he covered me with the extra part of the shawl he was performing salaah in. I then slept until dawn. When dawn arrived, Rasulullaah ﷺ said, 'Wake up, O sleepy head.'" (2)

Another narration states that Rasulullaah ﷺ announced, "Who will go and see what the enemy is doing and return (with the news)?" Rasulullaah ﷺ stipulated that the person will return and added, "I shall make du'aa to Allaah that he should be my companion in Jannah." However, no one stood up because of the intense fear, hunger and cold that everyone was suffering. (3)

## Enduring Injuries and Illness when Inviting People Towards Allaah

### The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud

Hadhrat Abu Saa'ib ؓ narrates that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and were both heavily wounded, we went with Rasulullaah ﷺ. Since my wounds were less serious than my brother's, I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were." (4)

Another narration states that it was Hadhrat Abdullaah bin Sahl ؓ and his brother Hadhrat Raafi bin Sahl ؓ who proceeded to Hamraa'ul Asad in a wounded condition and without transport as the one carried the other. (5)

(1) Haakim and Bayhaqi (Vol.9 Pg.148) as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.114). Abu Dawood and Ibn Asaakir have also reported the Hadith in detail as quoted in *Kanzul Ummaal* (Vol.5 Pg.279).

(2) Muslim.

(3) Ibn Is'haaq reporting from Muhammad bin Ka'b Qurazi ؓ.

(4) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.49)

(5) Ibn Sa'd (Vol.3 Pg.21).



## The Story of Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ and his Martyrdom During the Battle of Uhud

Several elders of the Banu Salma tribe have reported that Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ was badly crippled while his four sons were like lions and participated in every battle by the side Rasulullaah ﷺ. When the Battle of Uhud took place, his sons tried to prevent him from participating saying, "Allaah has excused you." He then approached Rasulullaah ﷺ saying, "My sons want to stop me from leaving with you to participate in this battle. By Allaah! I wish to walk in Jannah with my paralysis." Rasulullaah ﷺ said to him, "Allaah has excused you. Jihaad is not compulsory for you." Rasulullaah ﷺ then said to his sons, "You need not prevent him (from participating) because Allaah may perhaps grant him the high rank of martyrdom." Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ then left with Rasulullaah ﷺ and was martyred during the Battle of Uhud. (1)

Hadhrat Abu Qataadah رَضِيَ اللَّهُ عَنْهُ who participated in the Battle of Uhud says that Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ who was crippled once approached Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! If I fight in the path of Allaah and am killed, will I walk with a healthy leg in Jannah?" "Certainly," replied Rasulullaah ﷺ. Subsequently, the Kuffaar martyred Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ, his nephew and their slave during the Battle of Uhud. When Rasulullaah ﷺ passed by (the corpse of) Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ, he said, "I can see him walking in Jannah with a healthy leg." Rasulullaah ﷺ then instructed that Hadhrat Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ, his nephew and slave should be buried in one grave. (2)

## The Story of Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ

Hadhrat Yahya bin Abdul Hameed narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ during either the Battle of Uhud or the Battle of Hunayn<sup>(3)</sup>. He then went to Rasulullaah ﷺ and asked him to remove the arrow. Rasulullaah ﷺ said, "O Raafi! If you want, I could remove the shaft together with arrowhead. Otherwise, I could remove only the shaft without arrowhead and testify on the Day of Qiyaamah that you are a martyr." Hadhrat Raafi رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! Remove the shaft without the arrowhead and testify for me on the Day of Qiyaamah that I am a martyr." Rasulullaah ﷺ did this. Hadhrat Raafi رَضِيَ اللَّهُ عَنْهُ lived until the period when Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ was Khalifah, when the wound reopened and he passed away after Asr. Such is the report according to this narration. However, the correct version of the story according to *Al Bidaaya wan Nihaaya* is that Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ passed away after the Khilaafah of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. *Isaaba* (Vol.1 Pg.496) states that a period elapsed between the time his wound reopened and the time that he passed away. (4) Several such Ahadeeth shall Insha Allaah be quoted in the chapter discussing patience..

(1) Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37).

(2) Ahmad. Haythami (Vol9. Pg.315) has commented on the chain of narrators. Bayhaqi (Vol.9 Pg.24) has also reported the narration.

(3) One of narrators Amr bin Marzooq is unsure which battle it was.

(4) Bayhaqi. The narration is also reported by Baawardi, Ibn Mandah and Tabraani as quoted in *Isaaba* (Vol.4 Pg.474) as well as Ibn Shaaheen as quoted in *Isaaba* (Vol.1 Pg.496).

# Chapter Four

## The Chapter Concerning Hijrah (Migration)

"This chapter highlights how the Sahabah رَضِيَ اللَّهُ عَنْهُمْ left their dearly loved homelands, an act that is extremely difficult for a person. They also left with the intention of never returning until their deaths. This chapter also highlights the fact that doing this was more beloved to them than the world and all its pleasures and that they gave preference to the Deen above mundane pleasures and were not concerned when these pleasures were lost. The chapter also emphasises how the Sahabah رَضِيَ اللَّهُ عَنْهُمْ travelled from place to place to protect the Deen from evil, as if they were specially created for the Akhirah and were its sons. It therefore appeared as if this world was created for them."

### The Hijrah of Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ

#### The Leaders of the Quraysh Conspire Against Rasulullaah ﷺ

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that after the Hajj season, Rasulullaah ﷺ was in Makkah during the remaining days of Dhul Hijjah, Muharram and Safar. The Mushrikeen then gathered to conspire against him, thinking that he would soon be leaving Makkah since they knew that Allaah had created a place of safety and protection for him in Madinah. They had also found out that the Ansaar had accepted Islaam and that the Muhaajireen were going to them. The Mushrikeen therefore planned to capture Rasulullaah ﷺ and then either assassinate him, imprison him<sup>(1)</sup>, exile him or keep him tied up. Allaah informed Rasulullaah ﷺ about their plot and revealed the following verse:

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۚ وَاللَّهُ خَيْرُ الْمَكْرِينَ ۗ﴾ (سورة الانفال: ٣٠)

(O Muhammad ﷺ! Remember the time) When the Kuffaar schemed against you to imprison you, kill you or exile you (drive you out of

(1) The narrator Amr bin Khaalid is unsure whether the term is "imprison him" or "drag him on the ground" (the first seems more correct).

Makkah). They plan and Allaah plans. Allaah is the best of planners."

{Surah Anfaal, verse 30}

The day when Rasulullaah ﷺ went to the house of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Nabi ﷺ was informed that the Mushrikeen planned to assassinate him as he slept that night.

## Rasulullaah ﷺ Leaves Makkah with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and they Hide in the Cave of Thowr

Under the veil of the night, Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left for the cave in the Thowr mountain, which is mentioned in the Qur'aan<sup>(1)</sup>. Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ slept on Rasulullaah ﷺ's bed so that Rasulullaah ﷺ could hide from Mushrikeen spies (who would think that Rasulullaah ﷺ is asleep in the house). The Mushrikeen spend the night walking about and discussing how they would leap on to the person sleeping and tie him up. They continued in this manner until dawn broke and they saw Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ stand up from Rasulullaah ﷺ's bed. When they asked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ where Rasulullaah ﷺ was, he said that he did not know. They then realised that Rasulullaah ﷺ had left Makkah.

The Mushrikeen then took to their mounts and started searching for Rasulullaah ﷺ. They also sent messages to the people at the various oases, instructing them to capture Rasulullaah ﷺ and promising them large rewards. They reached the cave of Thowr where Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ hid and had even climbed on top of the cave (where the entrance was). Rasulullaah ﷺ heard their voices and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ became worried and frightened. Rasulullaah ﷺ then said to him

﴿لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا﴾ (سورة توبه: ٤٠)

"... Do not grieve (*do not fear for my safety*). Verily Allaah is with us (*and He will protect us from the Kuffaar*)..." {Surah Taubah, verse 40}

Rasulullaah ﷺ then made du'aa to Allaah and Allaah sent peace and tranquility to them as referred to in the following verse:

﴿فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (سورة توبه: ٤٠)

... So Allaah caused His tranquillity (*serenity, mercy and peace*) to descend on him, assisted him with an army (*of angels and other creation*) that you had not seen. And (*Allaah*) placed the word of the Kuffaar (*the call to Shirk*) at the very bottom while the word of Allaah (*the Kalimah*) is right at the top. Allaah is Mighty, The Wise. {Surah Taubah, verse 40}

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had several milk-giving goats that would be brought to

(1) In verse 40 of Surah Taubah where Allaah says, "...when the two of them were in the cave".

him and also taken to his family in Makkah. He also had an honest and trustworthy slave by the name of Hadhrat Aamir bin Fuhayra ﷺ who was a very good Muslim. Hadhrat Abu Bakr ﷺ sent him to hire a guide (to take them to Madinah) and Hadhrat Aamir ﷺ hired a man called Ibnul Ayyadh. He belonged to the Banu Abd bin Adi tribe who were allies of the Banu Sahm branch of the Banu Aas bin Waa'il tribe that belonged to the Quraysh. This guide from the Banu Adi tribe was a Mushrik then and it was his occupation to guide people on the journeys. During those nights (that they hid the cave), the two of them (Hadhrat Aamir ﷺ and the guide) hid in the camels of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ while Hadhrat Abdullaah ﷺ the son of Hadhrat Abu Bakr ﷺ would come to them every evening and relate to them the events taking place in Makkah. Every night, Hadhrat Aamir ﷺ would bring them some goats, which they would milk and then slaughter one to eat. Early in the mornings, he would take the goats away to the grazing fields that the people used for their goats and no one realised what was happening.

This continued until talk of Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ died down and they learnt that things were quiet. Their two companions then arrived with the camels and they left. They had already been in the cave for two days and two nights. They took Hadhrat Aamir bin Fuhayra ﷺ along with them, who drove the camels, served them and assisted them. Hadhrat Abu Bakr ﷺ would let him ride the camel behind him in turns. Besides Hadhrat Aamir ﷺ and the guide from the Banu Adi, no one else accompanied Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ. (1)

### **The preparations that Hadhrat Abu Bakr ﷺ made for the Hijrah**

Hadhrat Aa'isha ﷺ narrates, "Rasulullaah ﷺ never failed to visit Hadhrat Abu Bakr ﷺ during one of the ends of the day. He either visited during the mornings or during the evenings. This was his practice until the day arrived when Allaah permitted him to migrate and to leave Makkah in the midst of all the people. That day, Rasulullaah ﷺ came to our house at midday which was a time that he usually never visited. When Hadhrat Abu Bakr ﷺ saw him come, he said, 'Rasulullaah ﷺ will come during this hour only if something important has cropped up.' When Rasulullaah ﷺ arrived, Hadhrat Abu Bakr ﷺ moved back on his bed (to make way for him) and Rasulullaah ﷺ sat down. There was nobody with Hadhrat Abu Bakr ﷺ besides myself and my sister Asmaa bint Abi Bakr. Rasulullaah ﷺ said, 'Send everyone else away from you.' Hadhrat Abu Bakr ﷺ replied, 'It is only my two daughters. May my parents be sacrificed for you, there is no harm in them being here.'"

Narrating further, Hadhrat Aa'isha ﷺ says, "Rasulullaah ﷺ then said, 'Allaah has permitted me to migrate and to leave Makkah.' Hadhrat Abu Bakr ﷺ asked, 'May I accompany you?' Rasulullaah ﷺ replied, 'You may

(1) Tabraani. Haythami (Vol.6 Pg.51) has commented on the chain of narrators.

accompany me.' I swear by Allaah that before then I had never known anyone to cry out of joy until I saw Hadhrat Abu Bakr رضي الله عنه cry that day. Hadhrat Abu Bakr رضي الله عنه then said, 'O Nabi of Allaah ﷺ! I have kept those two camels ready for this purpose.' He then hired Abdullaah bin Urayqidh as a guide to show them the way. He was a Mushrik from the Banu Du'il bin Bakr tribe whose mother belonged to the Banu Sahm bin Amr tribe. They gave him their two camels and he kept them and grazed them until the appointed day." (1)

A reliable narration from Hadhrat Aa'isha رضي الله عنها states that when Hadhrat Abu Bakr رضي الله عنه asked Rasulullaah ﷺ whether he could accompany him and Rasulullaah ﷺ agreed, Hadhrat Abu Bakr رضي الله عنه said, "I have two camel that I have fed for the past six months for this purpose. Take any one of the two." Rasulullaah ﷺ said, "I shall rather buy it." Rasulullaah ﷺ then bought the camel from Hadhrat Abu Bakr رضي الله عنه and they both left. They then stayed in the cave. (2)

Hadhrat Asmaa رضي الله عنها who was the daughter of Hadhrat Abu Bakr رضي الله عنه narrates that that when they were staying in Makkah Rasulullaah ﷺ usually visited them twice each day. However, one day he arrived in the afternoon. She said to Hadhrat Abu Bakr رضي الله عنه, "Father, here comes Rasulullaah ﷺ. May my parents be sacrificed! It must be something important that has brought him at this hour." Rasulullaah ﷺ came and said, "Do you know that Allaah has permitted me to leave Makkah?" Hadhrat Abu Bakr رضي الله عنه asked, "May I accompany you, O Rasulullaah ﷺ?" "Certainly," replied Rasulullaah ﷺ. Hadhrat Abu Bakr رضي الله عنه said, "I have two camels that I have been rearing from a long time in anticipation for this day. You may take one." Rasulullaah ﷺ said, "Only at a price, Abu Bakr." Hadhrat Abu Bakr رضي الله عنه replied, "May my parents be sacrificed for you! You may have it at a price if you so wish."

Hadhrat Asmaa رضي الله عنها says, "We then prepared the food for their journey. I cut my belt and used part of it to fasten their provisions." Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه then left and stayed in a cave in the Thowr mountain. When they arrived at the cave, Hadhrat Abu Bakr رضي الله عنه entered first and placed his finger in every hole, fearing that there may be an insect there (which would harm Rasulullaah ﷺ). When the Quraysh found out that they were gone, they set out in search of them and fixed a reward of a hundred camels for anyone who captured Rasulullaah ﷺ. They scoured the mountains of Makkah and eventually reached the mountain where Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله عنه were hiding. Referring to a person who was facing the cave, Hadhrat Abu Bakr رضي الله عنه said, "O Rasulullaah ﷺ! He will surely see us." "Never," replied Rasulullaah ﷺ, "because the angels are hiding us with their wings." Still facing the cave, the man then sat down to pass urine. Rasulullaah ﷺ said, "Had he seen us, he would never have done that."

They stayed three nights in the cave and every evening Hadhrat Aamir bin Fuhayra رضي الله عنه would bring the goats of Hadhrat Abu Bakr رضي الله عنه to them. At

(1) Ibn Is'haaq.

(2) Baghawī. The complete narration appears in *Kanzul Ummaal* (Vol.8 Pg.334).

night, he would take them back and by the morning they would be grazing with the shepherds in the grazing lands. Hadhrat Aamir رَضِيَ اللَّهُ عَنْهُ used to return the goats in the evening with the other shepherds, but would walk very slowly (so that he would be left behind) and then take the goats to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once the night became dark. Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ the son of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to spend the day in Makkah finding out the news and then inform Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about this when he met them at night. He then left them late at night and was in Makkah by the dawn.

## **Rasulullaah ﷺ Leaves the Cave and Heads for Madinah**

(After three nights) Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left the cave and took a route along the coast. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ travelled in front of Rasulullaah ﷺ but whenever he felt any danger from the rear, he travelled at the back. The entire journey passed in this manner. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was a well known man. Therefore, whenever someone met him, they asked who was with him. He would reply, "He is a guide who is showing me the way." By saying this, he meant that Rasulullaah ﷺ was guiding him in Deen but the person thought that Rasulullaah ﷺ was someone showing him the road. When they reached the settlement of Qudayd which lay on their route, someone told the Banu Mudlaj tribe (who lived there), "I have seen two riders near the coast. I think that they are the men from the Quraysh whom you are searching for." Suraaqa bin Maalik said to the person, "Those are two men whom we have sent out to do some work for the people." (Suraaqa knew that that the riders were Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, but said this so that he could have them to himself and earn the reward). Suraaqa then called for his slave woman and whispered to her to get his horse. He then set out on the trail of Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. <sup>(1)</sup> The story of Suraaqa will shortly be related, Insha Allaah.

## **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Fears for Rasulullaah ﷺ when they Leave the Cave and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Praises Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ibn Seereen narrates that during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, mention was made of some Sahabah رَضِيَ اللَّهُ عَنْهُمْ and it appeared as if the people regarded Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to be better than Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard about this, he said, "I swear by Allaah that a single night of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ is better than the entire family of Umar and single day of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ is better than the entire family of Umar. When Rasulullaah ﷺ left for the cave that night, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was with him. At times he walked ahead of Rasulullaah ﷺ and at other

(1) Tabraani. Haythami (Vol.6 Pg.54) has commented on the chain of narrators.

times he walked at the back. When Rasulullaah ﷺ noticed this, he asked, 'O Abu Bakr! Why do you walk sometimes ahead of me and sometimes at the back?' He said, 'When I think that there may be someone searching for you, I walk at the back but I then walk ahead when I think that someone may be lying in ambush.' Rasulullaah ﷺ said, 'O Abu Bakr! If anything has to happen, do you prefer that it happens to you rather than me?' 'Certainly! I swear to this by the Being Who has sent you with the truth!' replied Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ."

"When they reached the cave, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'O Rasulullaah ﷺ! You stay here until I have cleaned the cave for you.' He then entered the cave and cleaned it. When he came out and remembered that he had not cleaned the holes, he said, 'O Rasulullaah ﷺ! You stay here until I have cleaned it.' He then entered the cave and cleaned out the holes. He then told Rasulullaah ﷺ to enter and Rasulullaah ﷺ did. I swear by the Being Who controls my life! That night is better than the entire family of Umar!" (1)

## **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Fears for Rasulullaah ﷺ when they were in the Cave**

Hadhrat Hasan Basri narrates that that when Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ went to the cave, the Quraysh came to search for Rasulullaah ﷺ. However, when they saw that a spider had spun a web on the entrance, they concluded that no one could have entered the cave. Rasulullaah ﷺ was busy performing salaah and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was keeping watch when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Here comes your people in search for you. By Allaah! I have no concern for myself but I fear that I should not see anything unpleasant happen to you." Rasulullaah ﷺ comforted him saying, "O Abu Bakr! Do not fear for Allaah is with us." (2)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ told him, "(When we were in the cave) I said to Rasulullaah ﷺ, 'If any of them has to look to his feet, he would certainly spot us beneath his feet.' Rasulullaah ﷺ said, 'O Abu Bakr! What do you think of two who have Allaah as the third?'" (3)

## **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Speaks about His Hijrah with Rasulullaah ﷺ and their Encounter with Suraaqa bin Maalik**

Hadhrat Baraa bin Aazib narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once bought a saddle from (his father) Hadhrat Aazib رَضِيَ اللَّهُ عَنْهُ for thirteen Dirhams. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then asked Hadhrat Aazib رَضِيَ اللَّهُ عَنْهُ to tell (his son) Baraa رَضِيَ اللَّهُ عَنْهُ to

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.180). Haakim has also narrated as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348). As quoted in *Kanzul Ummaal* (Vol.8 Pg.335), Baghawi has also narrated it from Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and the Hadith is reliable, as confirmed by Ibn Katheer.

(2) Haafidh Abu Bakr Qaadhi.

(3) Ahmad as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182). As quoted in *Kanzul Ummaal* (Vol.8 Pg.329), the narration has been reported by Bukhari, Muslim, Tirmidhi, Ibn Sa'd, Ibn Abi Shaybah and others.

help him carry it to his house. Hadhrat Aazib رضي الله عنه replied, "I shall not tell him, until you relate to us your experience when Rasulullaah ﷺ left Makkah with you." Hadhrat Abu Bakr رضي الله عنه related, "We left (the cave) early at night and travelled speedily the entire day and night the afternoon when the heat became intense. I then strained my eyes to see whether I could see any shade to take shelter. When I spotted a large boulder, I hurried to it and found that it still offered some shade. I then levelled the ground for Rasulullaah ﷺ and spread out a coat for him. I then bade him to lie down and he did. Thereafter, I went to see whether I could spot anyone who was searching for us."

Hadhrat Abu Bakr رضي الله عنه related further, "When I saw a shepherd and asked him who he worked for, he took the name of a man from the Quraysh whom I knew. 'Do any of the goats have milk?' I asked. 'Yes,' he replied. 'Will you milk some for me?' I enquired. When he agreed, he held the animal still as I had asked. I then asked him to wipe off the sand from the udders (which he did with his hands) and I then asked him to dust his hands off. I had a container with me that had a cloth tied to the mouth. After he had milked a bit of milk for me, I threw water onto a cup so that its bottom got cold (and the milk as well). I then went to Rasulullaah ﷺ and found him awake. I said, 'Drink, O Rasulullaah ﷺ! He then drank so much that I became very pleased. 'Is it not time to leave?' I said. We then left."

"Although people were searching for us, no one caught up with us besides Suraaqa bin Maalik bin Ju'shum, who did so on his horse. (Seeing him approach,) I said, 'O Rasulullaah ﷺ! Here comes someone in search of us. He has caught up with us.' Rasulullaah ﷺ said, 'Do not grieve because Allaah is with us.' When Suraaqa drew close and was only the distance of one or two spear lengths away from us, I cried and said, 'O Rasulullaah ﷺ! He has caught up with us!' Rasulullaah ﷺ asked, 'What makes you weep?' I replied, 'I swear by Allaah that it is not for my own safety that I weep but I am crying for your safety.' Rasulullaah ﷺ then made du'aa saying, 'O Allaah! Deal with him on our behalf as You please.' Suraaqa's horse suddenly sank into the ground up to its belly although the ground was hard. Suraaqa sprang off the horse and said, 'O Muhammad! I know that you have done this. Please pray to Allaah to save me from this predicament and I swear by Allaah that I shall throw every other tracker I meet off your trail. Take an arrow from my quiver here and when you pass by a certain place where you will see my camels and goats (show this arrow to the shepherds) and take whatever you need.' Rasulullaah ﷺ said, 'I have no need for that.' Rasulullaah ﷺ then made du'aa to Allaah and Suraaqa was freed. He then returned to his people."

"Rasulullaah ﷺ and I continued until we reached Madinah where the people came to welcome him. They climbed the roofs on either side of the road as servants and children ran on the road saying, 'Allaahu Akbar! Rasulullaah ﷺ had arrived! Muhammad ﷺ has come!' When the people started quarrelling about who would be his host, Rasulullaah ﷺ said, 'I shall stay the night with



the Banu Najjaar tribe who are the maternal relatives of Abdul Muttalib so that I may honour them.' The following morning, Rasulullaah ﷺ stayed where he was commanded to stay (by Allaah)." (1)

## Rasulullaah ﷺ Arrives in Mādinah, Stays in Quba and the Joy of the People of Madinah

Hadhrat Urwa bin Zubayr رضى الله عنه narrates that Hadhrat Zubayr رضى الله عنه who was with a caravan of Muslim traders met Rasulullaah ﷺ as they were returning from Shaam. He gave both Rasulullaah ﷺ and Hadhrat Abu Bakr رضى الله عنه white clothing to wear. When the Muslims in Madinah heard that Rasulullaah ﷺ had left from Makkah, they left for Harra every morning to wait for him until the extreme afternoon heat made them return home. After waiting for a long time one day, they returned and took shelter in their homes. It was then that a Jew who had climbed on top of a Jewish fortress to see if something happened spotted Rasulullaah ﷺ and his companions all dressed in white. As they arrived, the mirage on the horizon started to recede. The Jew could not help calling out at the top of his voice, "O Arabs! Here comes the chief you have been waiting for!"

The Muslims rushed for their weapons (to ceremoniously receive Rasulullaah ﷺ) and met Rasulullaah ﷺ at Harra. Rasulullaah ﷺ led them to the right of Harra where they stopped in the neighbourhood of the Banu Amr bin Awf tribe. This happened on the second of Rabe'ul Awwal. Hadhrat Abu Bakr رضى الله عنه remained standing while Rasulullaah ﷺ sat down quietly. **Those Ansaar who had never before seen Rasulullaah ﷺ started greeting Hadhrat Abu Bakr رضى الله عنه (thinking that he was Rasulullaah ﷺ). It was only when the sun shone directly on Rasulullaah ﷺ and Hadhrat Abu Bakr رضى الله عنه started shading him with his shawl that the people realised who Rasulullaah ﷺ was.**

Rasulullaah ﷺ stayed with the Banu Amr bin Awf tribe for more than ten nights where he laid the foundation for the Masjid that Allaah refers to in the Qur'aan when He says:

﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى﴾ (سورة توبه: ١٠٨)

"... The Masjid that was established on Taqwa ..." {Surah Taubah, verse 108}

Rasulullaah ﷺ performed salaah there and then mounted his camel. The people walked with him until the camel sat at the location of Rasulullaah ﷺ's Masjid (Masjidun Nabawi). **It was there that the Muslim males had been performing their salaah at the time.** It was a piece of land where dates were dried and it belonged to two orphaned children called Sahl and Suhayl who were under the guardianship of Hadhrat As'ad bin Zuraarah رضى الله عنه. When the camel sat there, Rasulullaah ﷺ said, "Insha Allaah, this shall be the place where we shall stay."

(1) Ahmad. The narration is also reported by Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.181,182); Ibn Abi Shaybah and Ibn Sa'd (with some additions), Ibn Khuzaymah and others as quoted in *Kanzul Ummaal* (Vol.8 Pg.330).

Rasulullaah ﷺ then called for the two orphans to buy the land so that a Masjid could be built on it. They said, "(Instead of selling the land) We would rather give it to you as a gift, O Rasulullaah ﷺ!" Rasulullaah ﷺ refused to accept it from them as a gift until they he was able to buy it from them. Rasulullaah ﷺ then had the site fixed for a Masjid. Rasulullaah ﷺ himself carried the unbaked bricks for the Masjid with the Sahabah رَوَاهُ الْإِسْلَام. As he carried the bricks he sang:

هَذَا الْجِمَالُ لَا حِمَالُ خَيْرٌ هَذَا أَبْرُ رَبَّنَا وَأَطْهَرُ

"Lifting these bricks is not like lifting the dates and grapes of Khaybar

O our Rabb! This is more virtuous and purer"

Another couplet Rasulullaah ﷺ would recite was:

اَللّٰهُمَّ اِنَّ الْاَجْرَ اَجْرُ الْاٰخِرَةِ فَارْحِمِ الْاَنْصَارَ وَالْمُهَاجِرَةَ

O Allaah! The true rewards are those of the Aakhirah

So do shower Your mercy on the Ansaar and Muhaajirah (Muhaajireen)

The narrator says that Rasulullaah ﷺ also recited the poem of a Muslim whose name he was not told. Ibn Shihaab رَوَاهُ الْإِسْلَام says, "Besides these couplets, no Hadith has reached us in which Rasulullaah ﷺ has recited a complete poem."<sup>(1)</sup>

Hadhrat Anas bin Maalik رَوَاهُ الْإِسْلَام says, "I was one of the children running as the people said, 'Muhammad ﷺ has arrived!' I ran on but could not see anything. When the people again called, 'Muhammad ﷺ has arrived!' I ran again but could still not see anything. Rasulullaah ﷺ and his companion Hadhrat Abu Bakr رَوَاهُ الْإِسْلَام eventually arrived and sat down in an uninhabited area of Madinah. They then sent a Bedouin to announce to the Ansaar that they had arrived. Consequently, approximately five hundred of the Ansaar came out to welcome them. When the Ansaar came, they said, 'Come along. You are both safe and will be obeyed.' Rasulullaah ﷺ and his companion walked amongst us and the people of Madinah all came out to welcome them. In fact, even the young girls stood above the houses vying with each other to look as they asked, 'Which of them is Rasulullaah ﷺ? Which of them is Rasulullaah ﷺ?' We had never seen a sight like this."

Hadhrat Anas رَوَاهُ الْإِسْلَام also said, "I have seen Rasulullaah ﷺ the day he arrived in Madinah and the day he passed away and have never seen any days like them."<sup>(2)</sup>

Hadhrat Aa'isha narrates that when Rasulullaah ﷺ arrived in Madinah, the women and children sang:

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ  
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعِ

"The full moon has risen above us from the Valley of Wadaa

(1) Bukhari as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.186).

(2) Ahmad and Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

Gratitude is incumbent on us as long as a caller calls to Allaah" (1)

## The Hijrah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Some Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ

### The First Person to Migrate from Makkah to Madinah

Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ibn Ummu Maktoom رَضِيَ اللَّهُ عَنْهُ. The two of them started teaching us the Qur'aan. Thereafter, Hadhrat Ammaar, Bilaal and Sa'd رَضِيَ اللَّهُ عَنْهُمْ migrated, followed by Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufasssal Surahs." (2)

Another narration states that Hadhrat Baraa bin Aazib رَضِيَ اللَّهُ عَنْهُ said, "The first from amongst the Muhaajireen to come to us was Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Abdid Daar tribe. Then came Hadhrat Ibn Ummu Maktoom رَضِيَ اللَّهُ عَنْهُ who was a blind man belonging to the Banu Fihr tribe. Thereafter, Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ arrived with twenty mounted men. When we asked him what had happened to Rasulullaah ﷺ, he said that Rasulullaah ﷺ was coming after him. Rasulullaah ﷺ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ arrived afterwards. By the time Rasulullaah ﷺ arrived, I had already learnt several Surahs from the Mufasssal Surahs." (3)

### The Hijrah of Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ and his Two Companions

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "When I decided to migrate to Madinah, Ayaash bin Abi Rabee'ah, Hishaam bin Aas and I arranged to meet at the valley of Tanaadhib which was a place after Sarif at the oasis of the Banu Ghifaar tribe. We agreed that if any of us was not there by dawn, it meant that he was stopped and the other two were to proceed. Consequently, Ayaash and I were at Tanaadhib by dawn and Hishaam was prevented from coming. He was put in difficulty (by the Mushrikeen) and he succumbed to it (forsook Islaam). When we arrived in Madinah, we stayed with the Banu Amr bin Awf tribe at Quba. Ayaash was the cousin and uterine brother of Abu Jahal bin Hishaam and Haarith bin Hishaam. The two of them therefore came for him in Madinah (to take him back to Makkah) at a time when Rasulullaah ﷺ was still in Makkah."

The two of them spoke to Ayaash and said, 'Your mother has taken a vow never to comb her hair and never to take shade from the sun until she sees you.'

(1) Bayhaqi as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.197).

(2) Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(3) Ahmad. Bukhari and Muslim have also narrated it as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.188).

Ayaash took pity on his mother. I said to him, 'Beware of them because I swear by Allaah that all they want is to take you away from your Deen. By Allaah! When the lice start harassing your mother, she will start combing her hair and when the heat of Makkah becomes unbearable, she will have to take shade.' However, Ayaash said, 'I shall fulfil the vow of my mother. In any case, I still have some wealth in Makkah that I need to collect.' I pleaded with him saying, By Allaah! You know that I am one of the wealthiest people of the Quraysh. You can have half of my wealth if you do not go with them.' In spite of this, he refused my offer and insisted on going with them. When I saw that he was adamant to go, I said to him, 'Since you want to do as you want to do, at least take this camel of mine for she is of good pedigree and very obedient. Stay on her and if you doubt anything your people do, use her to (escape and) save yourself.'

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates further, "Ayaash then left with the two and on the road, Abu Jahal said to him, 'Dear brother! By Allaah, this camel of mine has become very lazy. Will you not allow me to ride with you on that camel?' 'Certainly,' replied Ayaash. He therefore made the camel sit down and the two others also made their camels sit so that Abu Jahal could change camels. When they were on the ground, the two men attacked Ayaash and tied him up very securely. They then took him to Makkah and when they pressurised him to forsake Islaam, he succumbed to the pressure. We believed that Allaah would never accept the repentance of a person who forsakes Islaam and this is what those who forsook Islaam also thought. It was only when Rasoolullah ﷺ arrived in Madinah that Allaah revealed the following verses of the Qur'aan:

﴿قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝ وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَآنتُمْ لَا تَشْعُرُونَ ۝﴾ (سورة الزمر: ٥٣ تا ٥٥)

Say, "O My bondsmen who have wronged their souls (*by committing kufr or other sins*)! Never lose hope of Allaah's mercy (*so do not abstain from seeking forgiveness thinking that you will not be forgiven*). Verily, Allaah forgives all sins (*that are free of kufr and Shirk*). Undoubtedly, He is the Most Forgiving, the Most Merciful." Turn to your Rabb and surrender to Him before punishment afflicts you, after which you will not be assisted. Follow the best (*the injunctions of Islaam*), which your Rabb has revealed to you before punishment suddenly afflicts you (*for not accepting Islaam*) without your realising it. {Surah Zumar, verses 53-55}

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says that he wrote down these verses and sent them to Hishaam bin Aas. Hishaam says, "When the verses reached me, I started reading them at Dhu Tuwa and looked at them from top to bottom but could not

understand them. I then prayed to Allaah to make me understand and Allaah inspired my heart that they were revealed with reference to people like me and the belief we entertained (that we will never be forgiven after forsaking Islaam). I then returned to my camel, sat on it and (rode off until I) met Rasulullaah ﷺ in Madinah. (1)

## The Hijrah of Hadhrat Uthmaan Bin Affaan ﷺ

Hadhrat Uthmaan ﷺ Migrates to Abyssinia and Becomes the First Person After Hadhrat Loot ﷺ to migrate with his Family for the Pleasure of Allaah

Hadhrat Qataadah ﷺ says, "The first person to migrate with his family for the pleasure of Allah was Hadhrat Uthmaan bin Affaan ﷺ. I heard Hadhrat Nadhar bin Anas say that he heard Hadhrat Abu Hamza viz. Hadhrat Anas ﷺ say, 'Hadhrat Uthmaan ﷺ left for Abyssinia with his wife Hadhrat Ruqayya ﷺ who was the daughter of Rasulullaah ﷺ. News about them was slow in reaching Rasulullaah ﷺ until a woman from the Quraysh came to him and said, 'O Muhammad! I have seen your son-in-law with his wife.' 'How were they?' asked Rasulullaah ﷺ. She said, 'I saw him mount his wife on a very weak donkey as he drove it along from the rear.' Rasulullaah ﷺ commented, 'May Allaah go with them. Uthmaan is the first person to migrate (with his family) after Loot ﷺ.'" (2)

Another narration adds that when Rasulullaah ﷺ received no news of them, he went out of his house to wait for some news. Eventually a woman came to him and gave him news about them. (3)

## The Hijrah of Hadhrat Ali bin Abi Taalib ﷺ

Hadhrat Ali ﷺ says, "When Rasulullaah ﷺ left for the Hijrah to Madinah, he told me to stay behind to return the trusts that people had left with him. It was because of this that people called him "Al Ameen" ("The Trustworthy"). I stayed on for three days (after Rasulullaah ﷺ left) and made myself seen without hiding from the people for even a single day. I then left Makkah and followed the road Rasulullaah ﷺ took until I reached the neighbourhood of the Banu Amr bin Awf tribe (in Quba) where Rasulullaah ﷺ was staying. I stayed at the house of Kulthoom bin Hidm and Rasulullaah ﷺ was also staying there." (4)

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.172). The narration is also reported by Ibnus Sakan as referred to in *Isaaba* (Vol.3 Pg.604); by Bazaar [from reliable sources as confirmed by Haythami (Vol.6 Pg.61)]; by Bayhaqi (Vol.9 Pg.13); by IbnSa'd (Vol.3 Pg.164), by Ibn Mardaway and by Bazaar in brief as quoted in *Kanzul Ummaal* (Vol.1 Pg.262); by Tabraani and by Ibn Shihaab as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.62).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.66). Ibn Mubaarak has also reported a similar narration as quoted in *Isaaba* (Vol.4 Pg.305).

(3) Tabraani. Haythami (Vol.8 Pg.81) has commented on the chain of narrators.

(4) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.8 Pg.335).

## Hadhrat Ja'far bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Migrate to Abyssinia and then to Madinah

### Rasulullaah ﷺ Permits the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Migrate to Abyssinia and Hadhrat Haatib رَضِيَ اللَّهُ عَنْهُ and Ja'far رَضِيَ اللَّهُ عَنْهُ migrate there

Hadhrat Muhammad bin Haatib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "I have seen (in a dream) a land of dates. You people should go there." Consequently, (my father) Hadhrat Haatib رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ left for the sea and I was born on the very ship (they took)." (1)

Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ once asked, "O Rasulullaah ﷺ! Permit me to go to a land where I will be able to worship Allaah without having to fear anyone." When Rasulullaah ﷺ permitted him, he went to Najaashi (the king of Abyssinia). The detailed Hadith will follow soon, Insha Allaah. (2)

### The Quraysh send Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ to Najaashi to Bring the Sahabah رَضِيَ اللَّهُ عَنْهُمْ back to them

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا narrates that a time came when it became too difficult for the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to live in Makkah. They were being tortured and put through many difficulties. They realised that these great difficulties and tests were directed at them because of their Deen and that Rasulullaah ﷺ was unable to protect them. Under the protection of his tribe and his uncle, Rasulullaah ﷺ was not suffering as they were. Rasulullaah ﷺ therefore said to them, "The land of Abyssinia has a king who does not oppress anyone in his kingdom. Go to his country and stay there until Allaah creates an escape for you from your suffering."

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا says further, "We therefore left in several groups until a number of us had gathered there. We had settled in a nice place with good neighbours where we could peacefully practise our Deen without fearing any oppression. However, when the Quraysh saw that we had found a safe haven, they disliked it very much. They therefore decided to send a delegation to Najaashi to have us removed from his country and returned to them. The persons they sent were Amr bin Al Aas and Abdullaah bin Abi Rabe'e'ah. They also collected many gifts for Najaashi and for his generals. There was not a person for whom they did not have a gift that was exclusively for him."

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا narrates further that the Quraysh briefed the two delegates saying, "Give every general his gift before you speak about the Muslims. Thereafter, give Najaashi his gifts. If possible, try to have the Muslims

(1) Ahmad and Tabraani as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.27).


(2) Tabraani and Bazaar. Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

handed over to you before you have to speak about them to Najaashi." The two men left and gave every general his gift and spoke to them. They said, "We have come to your king concerning some fools from our people who have forsaken the religion of their people and have not even embraced your religion. Their people have sent us (to negotiate with you) so that the king should send them back to us. When we speak to the king we would appreciate it if you could advise him to do this." They all agreed to comply.

They then went to Najaashi and gave him his gifts. The gift Najaashi loved most was the leather of Makkah. After giving him the gifts, they said to him, "O King! Some foolish lads from our people have forsaken the religion of their people and have not even embraced your religion. They have fabricated a religion that is strange to us and have sought asylum in your country. Their tribes, parents, uncles and people have sent us to bring them back for they know them best. Because they are people who will not enter into your religion, you need not keep them here."

Najaashi became furious and said, "Never by the life of Allaah! I shall never send them back to their people until I have called them, spoken to them and looked into the matter. They are people who have sought asylum in my country and chosen to be my neighbours rather than that of others. If they are as you claim, I shall return them. However, if they are not like you say, I shall keep them here. I shall not come in between them and their people (by returning them) neither shall give their people the pleasure (of having them back). (Najaashi then sent for the Muslims.)

### **The Sahabah Meet Najaashi and his Views about Hadhrat Isa and Hadhrat Maryam**

When the Muslims came to Najaashi, they greeted him with Salaam without prostrating before him. Najaashi said, "O people! Tell me why you have not greeted me (by prostrating) as the others from your people have greeted me when they arrived? Tell me also what you have to say about Isa  and what your religion is. Are you Christians?" When the Muslims replied in the negative, Najaashi asked, "Are you then Jews?" "No," they replied. "Then what is your religion?" he asked. When they informed him that they followed Islaam, he asked them what is Islaam is. They replied, "We worship Allaah and do not ascribe any as partner to Him."

Najaashi asked further, "Who has brought this religion to you?" They replied, "A man from amongst our own people brought it to us. We knew him and his lineage very well. Allaah sent him as a Rasul to us just as Allaah sent many Ambiyaas before us. He instructed us to do good, to be charitable, to fulfil promises and to return trusts. He prohibited us from worshipping idols and to rather worship the One Allaah Who had no partner. We believed in him and recognised the word of Allaah. We are convinced that whatever he taught is from Allaah. When we did what he told us, our people became our enemies and they

also became the enemies of the true Nabi ﷺ. They called him a liar and also wanted to kill him. They wanted us to worship idols and we therefore fled from them and came to you with our Deen and lives still intact."

Najaashi exclaimed, "By Allaah! This is the same light that has come from Moosa عليه السلام." Hadhrat Ja'far عليه السلام then said, "Regarding the greeting, Rasulullaah ﷺ has informed us that the greeting of the people of Jannah is the Salaam and he has commanded us to greet in this manner. It is therefore with the same greeting we use between ourselves that we have greeted you. Regarding Hadhrat Isa عليه السلام the son of Hadhrat Maryam عليه السلام, he was the servant of Allaah, His Nabi, His word that he cast on Hadhrat Maryam عليه السلام and the spirit that Allaah created. He was the son of a chaste virgin."

Najaashi picked up a stick and said, "I swear by Allaah that the son of Maryam عليه السلام would not add even the weight of this stick to what you have mentioned." The Abyssinian leaders exclaimed, "By Allaah! If the people of Abyssinia hear what you have said, they will certainly overthrow you." Najaashi replied, "By Allaah! I shall never say anything more about Isa عليه السلام. When Allaah returned my kingdom to me, He did not bother about what the people had to say, so why should I bother about what they say about the Deen of Allaah? Allaah forbid that I should do such a thing!" (1)

A lengthy narration also from Hadhrat Ummu Salama عليه السلام the wife of Rasulullaah ﷺ states that Najaashi sent a message to the Sahabah عليه السلام to come to him. When the message reached them, they convened a gathering. They consulted with each other saying, "What will we say about him (Hadhrat Isa عليه السلام) when we go to Najaashi?" the response was, "By Allaah! We will say what we know and what Rasulullaah ﷺ has instructed us regardless of what the consequences may be." Najaashi had also called his priests, who were sitting around him with the pages of their scriptures opened when the Muslims arrived. Najaashi asked, "What is this religion with which you have separated from your people and for which you will neither embrace my religion nor the religion of any other nation?" **The spokesperson for the Muslims was Hadhrat Ja'far bin Abi Taalib عليه السلام.** He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a Rasul to us who was from among us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.72).



commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far ؓ enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just as we regarded permissible all those things that he had made Halaal for us. However, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed by you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far ؓ. Najaashi requested, "Then recite it." Hadhrat Ja'far ؓ recited before him the opening verses of Surah Maryam. Najaashi wept until **his beard** was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa ؑ emerge from the same lantern. (Turning to the two delegates of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment."

Relating further, Hadhrat Ummu Salama ؓ says, "When the two left Najaashi, Amr bin Al Aas said, "I swear by Allaah that tomorrow I shall definitely defame them so much in front of Najaashi that they will be uprooted!" Abdullaah bin Rabee'ah who was the softer of the two towards the Muslims said, "Do not do so. They are after all our relatives even though they have opposed us." Amr bin Al Aas then said, "By Allaah! I shall then tell Najaashi that they regard Isa bin Maryam to be a servant of Allaah." The following day, they returned to the king and said, "O King! These people say awful things about Isa bin Maryam. Summon them and ask them what they have to say about him." **When Najaashi called for them to question them, the Muslims again convened a meeting because nothing like this had happened before.** They asked each other what their reply to Najaashi would be when he asked about Hadhrat Isa ؑ. They finally resolved, "By Allaah! We shall say what Allaah has said about him and what our Nabi ﷺ has brought regardless of what the consequences are."

When they went to Najaashi and he asked them what they had to say about Hadhrat Isa ؑ, Hadhrat Ja'far ؓ replied, "We say what our Nabi ﷺ has brought to us about him that he was the servant of Allaah, His Nabi, the spirit that Allaah created and His word that he cast on the chaste virgin Hadhrat

Maryam ﷺ. Najaashi slapped his hands on the ground and picked up a little stick. He then said, "By Allaah! Even Isa bin Maryam will not add to what you said more than the extent of this little stick." When Najaashi said this, all the priests gathered around snorted in anger. Najaashi said to them, "(This is the truth) Even though you may snort. (Turning to the Muslims, he said,) Go. You are safe in my land and whoever swears at you shall be penalised." He then reiterated, "Whoever swears at you shall be penalised. Whoever swears at you shall be penalised. Even in exchange for a mountain of gold, I would not want to harm any one of you."

(Addressing his courtiers,) Najaashi then said, "Return the gifts to the two of them for I have no need for it. By Allaah! When Allaah restored to me my kingdom, He took no bribes. Why should I then accept any bribes. When Allaah did not bother about what the people had to say about me, why should I bother about what they say about Allaah?" Hadhrat Ummu Salama ﷺ narrates further, "The two (delegates of the Quraysh) therefore had to return in humiliation with their gifts thrown back at them. We then stayed in a nice place with excellent neighbours. By Allaah! Najaashi remained as he was until he was suddenly attacked by people who wanted to take his kingdom. By Allaah! I do not know a time when we were more grieved than we were on that occasion because we feared that if Najaashi was defeated, another person would not accord us our rights as Najaashi had done."

"Najaashi marched against the enemy. Between him and the enemy was the River Nile (which Najaashi crossed with his army and engaged the enemy in battle). The Sahabah ﷺ said, 'Who will go to witness the battle and report back to us?' Hadhrat Zubayr bin Awaam ﷺ who was one of the youngest persons there volunteered. Everyone agreed that he was best suited for the task and they blew up a water bag filled with air, which they tied to his chest. He swam across to the bank where the battle was raging and then walked the rest of the way until he reached the armies."

Narrating further, Hadhrat Ummu Salama ﷺ says, "**We all made du'aa to Allaah for Najaashi's victory over his enemy and for the stability of his kingdom.** We were making du'aa and waiting for the result of the battle when Hadhrat Zubayr ﷺ suddenly came running. He was waving a cloth saying, 'Glad tidings for you. Najaashi has been victorious. Allaah has destroyed his enemy and restored stability to his kingdom.' By Allaah! We never knew joy like the joy we experienced on that occasion. Najaashi returned after Allaah had annihilated his enemy, stabilised his kingdom and restored his control over the land of Abyssinia. We remained with him in the best of places until we returned to Rasulullaah ﷺ while he was still in Makkah." (1)

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that Rasulullaah ﷺ sent **approximately eighty of them to Najaashi.** Amongst them were Hadhrat Abdullaah bin Mas'ood ﷺ, Hadhrat Ja'far ﷺ, Hadhrat Abdullaah bin

(1) Ahmad. Haythami (Vol.6 Pg.27) has commented on the chain of narrators. The narration is also reported by Abu Nu'aym in his *Hilya* (Vol.1 Pg.115); by Bayhaqi (Vol.9 Pg.9) and in his *Siyar* (Vol.9 Pg.144).

Ufuta ﷺ, Hadhrat Uthmaan bin Madh'oon ﷺ and Hadhrat Abu Moosa Ash'ari ﷺ. When they went to Najaashi (to Abyssinia), the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed with gifts (for Najaashi). When they arrived, the two of them prostrated before Najaashi and then quickly sat on his right and left hand sides.

They then said to Najaashi, "Turning away from us and our religion, some of our cousins have come to settle in your country." "Where are they?" asked Najaashi. The two replied, "They are here in your country. Why do you not send for them." When Najaashi sent for the Muslims, Hadhrat Ja'far ﷺ said, **"I shall be your spokesman today."** The Muslims followed him and (when he entered the court of the king) Hadhrat Ja'far ﷺ greeted Najaashi with Salaam but did not prostrate before him. The courtiers asked, "What is wrong with you that you did not prostrate before the king?" Hadhrat Ja'far ﷺ replied, "We prostrate only before Allaah ﷻ." Najaashi asked, "What is this all about?" Hadhrat Ja'far ﷺ explained, "Allaah has sent a Rasul to us who has commanded us not to prostrate before anyone but Allaah ﷻ. He has also commanded us to perform salaah and to pay zakaah."

Amr bin Al Aas said to Najaashi, "They differ with you concerning Isa bin Maryam." When Najaashi asked them what they had to say about Hadhrat Isa ﷺ and his mother, Hadhrat Ja'far ﷺ responded by saying, "We say what Allaah says, that Isa ﷺ was the word of Allaah and the spirit He created and cast on to the chaste virgin whom no man had touched and who had not lost her virginity by any child (before the birth of Isa ﷺ)." Picking up a little stick from the ground, Najaashi said, "O assembly of Abyssinians, priests and monks! These people have not added even the extent of this stick to what we have to say. (Turning to the Muslims, he said,) Welcome to you and to the man from whom you have come. I testify that he is certainly the Rasul of Allaah and the one whose mention we find in the Injeel (Bible). He is undoubtedly the Rasul about whose coming Isa ﷺ gave glad tidings. I swear by Allaah that had I not been occupied with ruling my kingdom, I would have surely gone to him and been the one who carries his shoes."

Najaashi then ordered that the gifts (sent by the Quraysh) should be returned. Hadhrat Abdullaah bin Mas'ood ﷺ quickly returned afterwards and participated in the Battle of Badr. <sup>(1)</sup>

Hadhrat Abu Moosa Ash'ari ﷺ narrates that Rasulullaah ﷺ instructed them to leave for Abyssinia with Hadhrat Ja'far bin Abi Taalib ﷺ. When the news reached the Quraysh (that they had settled there), they sent Amr bin Al Aas and Umaarah bin Waleed (to have the Muslims sent back). The rest of the narration is similar to that quoted above from Hadhrat Abdullaah bin Mas'ood ﷺ. However, this narration adds that Najaashi said, "Had I not been occupied with ruling my kingdom, I would have definitely gone to him and

(1) Ahmad from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.69) and by Ibn Hajar in *Fat'hul Baari* (Vol.7 Pg.130). Haythami (Vol.6 Pg.24) has also commented on the chain of narrators.

kissed his feet." He then told the Muslims that they were free to stay wherever they liked and even gave them food and clothing. <sup>(1)</sup>

Hadhrat Ja'far bin Abi Taalib رَضِىَ اللّٰهُ عَنْهُ says that the Quraysh sent Amr bin Al Aas and Umaarah bin Waleed to Najaashi with gifts from Abu Sufyaan. When the Muslims were already staying by Najaashi (in Abyssinia), the two men said to Najaashi, "Some foolish and low class people from our community have come to your country. Do hand them over to us." Najaashi said, "I shall not do so until I have heard them out." He then sent for the Muslims and when they arrived, he asked, "What are these men (Amr and Umaarah) saying?" The Muslims replied, "These people worship idols while we believe and accept the Rasul whom Allaah has sent to us." Najaashi asked the two, "Are they your slaves?" When they replied in the negative, Najaashi asked, "Are they then indebted to you?" When they again replied in the negative, Najaashi said, "Then leave them alone." The Muslims then left Najaashi's court.

Amr bin Al Aas then said to Najaashi, "Their beliefs concerning Isa رَضِىَ اللّٰهُ عَنْهُ is different from that which you believe." Najaashi remarked, "If they say anything about Isa رَضِىَ اللّٰهُ عَنْهُ that is different from what I say, I shall not allow them to stay for a moment in my country." Najaashi again sent for the Muslims. This second summoning was more difficult for them than the first. When Najaashi asked them about what Rasulullaah رَضِىَ اللّٰهُ عَنْهُ said concerning Hadhrat Isa رَضِىَ اللّٰهُ عَنْهُ, they replied, "He believes that Isa رَضِىَ اللّٰهُ عَنْهُ is the spirit that Allaah created and His word that He cast on to the chaste virgin." Najaashi then sent for certain priests and monks. When several of them appeared before him, he asked them, "What do you say about Isa bin Maryam?" "You know better than us," they submitted, "What do you say?" Picking up something small from the ground, Najaashi said, "Isa رَضِىَ اللّٰهُ عَنْهُ did not say any more than what these people say even to the extent of this little thing." Najaashi then asked the Muslims, "Has anyone harmed you?" "Yes," they replied. Najaashi then had a public crier announce that whoever harms the Muslims shall have to pay a penalty of four Dirhams. "Is this enough?" he then asked the Muslims. When the Muslims said that it was not enough, Najaashi had the amount doubled.

## **The Sahabah رِوَايَاتُ السَّahَابِ Leave for Madinah, Najaashi Accepts Islaam and Rasulullaah رَضِىَ اللّٰهُ عَنْهُ Prays for his Forgiveness**

Hadhrat Ja'far رَضِىَ اللّٰهُ عَنْهُ narrates further that when Rasulullaah رَضِىَ اللّٰهُ عَنْهُ migrated to Madinah and was dominant, the Muslims approached Najaashi and said, "Rasulullaah رَضِىَ اللّٰهُ عَنْهُ has become dominant, has migrated to Madinah and had killed those whom we used to complain to him about. We now intend to go to him. Do grant us leave." Najaashi gave them his blessings and even provided transport and provisions for the journey. He then said to them, "Inform your

(1) Tabraani from reliable sources as confirmed by Haythami (Vol.6 Pg.31) and Bayhaqi and mentioned in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Abu Nu'aym has also quoted it in his *Hilyal* (Vol.1 Pg.114)

leader about how I have treated you. My heir apparent here shall go with you. I testify that there is none worthy of worship but Allaah and that he is Allaah's messenger. Ask him to seek forgiveness for me."

Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ says, "We left and when we reached Madinah, Rasulullaah ﷺ met me and hugged me. He then said, 'I do not know whether I am happier without conquest at Khaybar or with the arrival of Ja'far.'" The arrival of Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ coincided with the Muslims' victory at Khaybar. When Rasulullaah ﷺ sat down, Najaashi's envoy said, "Ask Ja'far how our leader treated him." Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ said, "Why of course!" He then explained the excellent treatment that Najaashi gave them and that he had even provided transport and provisions for their journey. Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ also said, "Najaashi has testified that there is none worthy of worship but Allaah and that you are Allaah's Rasul. He also told me to ask you to seek forgiveness on his behalf." Rasulullaah ﷺ stood up, made wudhu and then said thrice, "O Allaah! Forgive Najaashi." All the Muslims said "Aameen" to this du'aa.

Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ then said to the envoy, "Go and tell your leader what you have seen Rasulullaah ﷺ do." (1)

## The Virtues of those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who Migrated to Abyssinia and then to Madinah

Hadhrat Ummu Abdillaah bint Abi Hathma رَضِيَ اللَّهُ عَنْهَا says, "By Allaah! We were preparing to leave for Abyssinia when (my husband) Aamir had to leave for something we needed. In the meantime, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who was still a Mushrik came to me. We had been suffering difficulties and cruel treatment at his hand. He said, 'O Ummu Abdillaah! Are you leaving?' 'We certainly are!' I replied, 'By Allaah! We are going to a land from the lands of Allaah because you people have harassed us and acted cruelly towards us until Allaah has made an escape for us.' Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, 'May Allaah go with you.' I saw such gentleness in him that I had never seen before. He then left and he seemed to be truly grieved by our departure. When Hadhrat Aamir returned after fulfilling the task, I said to him, 'O Abu Abdillaah! If only you had seen Umar just now. He was extremely gentle and actually grieved by our departure.' He asked, 'Are you hopeful that he will accept Islaam?' 'I certainly do,' I replied. Because Hadhrat Aamir had lost hope of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ accepting Islaam after seeing his harshness and opposition against Islaam, he commented, 'The man you saw (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) shall never accept Islaam until the donkey of Khattaab accepts Islaam!'" (2) The name of Hadhrat Ummu Abdillaah رَضِيَ اللَّهُ عَنْهَا was Layla. (3) Hadhrat Khaalid bin Sa'eed bin Al Aas رَضِيَ اللَّهُ عَنْهُ and his brother Amr رَضِيَ اللَّهُ عَنْهُ were amongst those who migrated to Abyssinia. He narrates that it was a year after the

(1) Ibn Asaakir, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.71). Tabraani has also quoted the Hadith and Haythami (Vol.6 Pg.29) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.79). Tabraani has also reported the narration and Haythami (Vol.6 Pg.24) has commented on the chain of narrators. Haakim in his *Mustadrak* (Vol.4 Pg.58).

(3) *Isaaba* (Vol.4 Pg.400).

Battle of Badr that they returned from Abyssinia and Rasulullaah ﷺ met them when they arrived. Because they were sad that they were unable to participate in the Battle of Badr, Rasulullaah ﷺ said to them, "Why should you be sad? Whereas other people have undertaken only one Hijrah, you have undertaken two. You made Hijrah when you went to the king of Abyssinia and after returning from him, you made Hijrah to me." (1)

Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ narrates that they lived in Yemen and when they heard that Rasulullaah ﷺ had migrated to Madinah, his brothers and he migrated to Rasulullaah ﷺ. He was the youngest of them and the others were Hadhrat Abu Burda رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Ruhm رَضِيَ اللهُ عَنْهُ. The narrator is unsure whether Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ said that they were accompanied by fifty odd people, by fifty three people or by fifty two people from their tribe. He says that they boarded a ship but the ship took them to Abyssinia where they met Hadhrat Ja'far رَضِيَ اللهُ عَنْهُ and stayed there awhile. They then all left together (for Madinah) and met Rasulullaah ﷺ when he had conquered Khaybar.

Many people used to tell those Sahabah رَضِيَ اللهُ عَنْهُمْ who had been on the ship, "We beat you to the Hijrah." Hadhrat Asmaa bint Umays رَضِيَ اللهُ عَنْهَا was also amongst those who had been on the ship and had migrated to Abyssinia. One day she was visiting Ummul Mu'mineen Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا when Hadhrat Umar رَضِيَ اللهُ عَنْهُ came there. When he saw Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا there with (his daughter) Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا, he asked, "Who is this?" When his daughter informed him that the lady was Hadhrat Asmaa bint Umays رَضِيَ اللهُ عَنْهَا, Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked, further, "Is she the one who has been to Abyssinia and at sea?" As soon as Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا confirmed that it was her, he commented, "We beat you to the Hijrah. We therefore have more right to Rasulullaah ﷺ."

Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا became furious and said, "Never! By Allaah! You people were with Rasulullaah ﷺ who fed your hungry amongst you and advised the ignorant amongst you while we were in a land where the people were far from Deen and hated it. All this we did for the pleasure of Allaah and His Rasool ﷺ. I swear that I shall neither take food or drink until I tell Rasulullaah ﷺ what you said and ask him about it. I swear that I shall neither lie to him nor distort or add to what you have said." She then went to Rasulullaah ﷺ and informed him about what Hadhrat Umar رَضِيَ اللهُ عَنْهُ had said. "What did you then tell him?" asked Rasulullaah ﷺ. After she had informed about her reply to Hadhrat Umar رَضِيَ اللهُ عَنْهُ, Rasulullaah ﷺ said, "He does not have a greater right to me than you. He and his companions have only one Hijrah to their credit while you and the people on the ship have two Hijrahs to your credit."

Hadhrat Asmaa رَضِيَ اللهُ عَنْهَا says, "I saw Hadhrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ and the other people on the ship came to me in groups to ask about this statement of Rasulullaah ﷺ. Nothing in the world made them happier and they regarded nothing to be greater than this statement that Rasulullaah ﷺ had made in

(1) Ibn Mandah and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.8 Pg.332)

their favour." She also mentioned, "I saw Hadhrat Abu Moosa ﷺ listening to this Hadith from me over and over again."

Hadhrat Abu Moosa Ash'ari ﷺ narrates that Rasulullaah ﷺ said, "I recognise the voices of the Ash'ariyyeen travellers (the tribesmen of Hadhrat Abu Moosa Ash'ari ﷺ) when they enter by night and by their (melodious) voices I can locate their camps at night even though I had never seen their camps by day." Amongst them was a person called Hakeem who (was extremely brave) and would say to the enemy (who intend to flee), "My companions ask you to wait for them (so do not leave without a fight)". He would also say to the Muslim cavalry, "My companions (from the infantry) ask you to wait for them (so do not begin the fight without us)." <sup>(1)</sup>

Hadhrat Asmaa bint Umays ﷺ narrates that she once asked, "O Rasulullaah ﷺ! Some people are boasting to us and saying that we are not amongst the first Muhaajireen." Rasulullaah ﷺ said, "In fact, you people have two Hijrahs to your credit. You migrated to Abyssinia and then migrated again afterwards." <sup>(2)</sup>

## Hadhrat Abu Salama ﷺ and Hadhrat Ummu Salama ﷺ Migrate to Madinah

Hadhrat Ummu Salama ﷺ says, "When (my husband) Hadhrat Abu Salama ﷺ decided to migrate to Madinah, he tied a carriage for me on his camel and put me on it. He then put our son Salama bin Abi Salama on my lap and led the camel away with me. When some men from the Banu Mughiera tribe saw him, they stood before him and said, 'While you may have authority over yourself (you may go where you like) but why should we allow you to go away with that woman from our tribe?' They then snatched away the reins of the camel and took me away from my husband. When this happened, the Banu Asad tribe to which Abu Salma ﷺ belonged became angry and said, 'We swear by Allaah that we shall never leave our son with his mother since you have snatched her away from our tribesman.' The people of the two tribes then started pulling my son Salama until they dislocated his arm. The Banu Asad then left with him while the Banu Mughiera kept me with them. My husband Abu Salama proceeded to Madinah."

"I was thus separated from my husband and son. Every morning, I would go out to Abtah where I would sit and cry continuously until the evening. This continued for a year or close to a year. Eventually, one of my cousins also from the Banu Mughiera tribe passed by and seeing my condition, he took pity on me. He said to the Banu Mughiera tribesmen, 'Will you not allow this poor woman to leave? You have already separated her from her husband and son.' My tribesmen then permitted me to join my husband and when this happened, the Banu Asad returned my son to me. I fastened my carriage to my camel and taking my son in my lap, I prepared to leave to my husband in Madinah without anyone to

(1) Bukhari and Muslim as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.205).

(2) Ibn Sa'd as quoted in *Fat'hul Baari* (Vol.7 Pg.341). Ibn Abi Snaybah has narrated it in more detail as quoted in *Kanzul Ummaal* (Vol.7 Pg.18). Hasan bin Sufyaan has also reported the Hadith of Hadhrat Abu Moosa Ash'ari ﷺ as did Abu Nu'aym as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

accompany me."

"When I reached Tan'eem, I met Uthmaan bin Talha bin Abi Talha who belonged to the Abd Daar tribe. He asked, 'Where are you heading, O daughter of Abu Umayyah?' 'I am off to meet my husband in Madinah,' I replied. 'Is there nobody with you?' he queried. I replied, 'None besides Allaah and this little son of mine.' He said, 'By Allaah! You cannot be left alone.' He then took hold of the reins of my camel and led my camel with great speed. By Allaah! I have never been with any Arab man more dignified than him. Whenever we reached a stop, he made the camel sit and then moved away. After I had dismounted, he would take the camel away, remove the carriage and tie the camel to a tree. He then went to some tree and lay down beneath it. Whenever the time came to leave, he would get up, fasten the carriage on the camel and bring it to me. He then moved away and told me to mount it. After I had mounted and settled on the camel, he would return to take hold of the reins and lead the camel away until we reached the next stop. This procedure continued until he brought me to Madinah. When we reached the locality of the Banu Amr bin Awf in Quba where Abu Salma رَضِيَ اللَّهُ عَنْهُ had taken up residence, he said, 'Your husband is in that locality so go there with the blessings of Allaah.' He then returned to Makkah."

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا used to say, "I do not know of any Muslim family who experienced the hardships that the family of Abu Salama رَضِيَ اللَّهُ عَنْهُ experienced and I have never seen a travelling companion as dignified as Uthmaan bin Talha. The same Uthmaan bin Talha bin Abi Talha Abdari accepted Islaam after the Treaty of Hudaibiyyah was signed and migrated together with Khaalid bin Waleed." (1)

## **The Hijrah of Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ**

### **Hadhrat Suhayb bin Sinaan رَضِيَ اللَّهُ عَنْهُ leaves Makkah to Migrate and Encounters Some Youngsters of the Quraysh**

Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "I have been shown the place to which you people will migrate. It is a salty land that lies between two rocky plains. It is either Hajar or Yathrib." In the company of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ then left for Madinah. I had intended to leave with him, but some youngsters from the Quraysh stopped me. When I spent the night standing without being able to sit, the youngsters (keeping watch over me) said, 'Allaah has alleviated your concerns about him by giving him a stomach ailment (we need not worry about him because he cannot go anywhere).' They then fell soundly asleep. However, there was nothing wrong with me so I left."

"After I had left, some of them came after me to bring me back. I said to them, 'Will you leave me if I give you several Awqiya of gold? Are you prepared to fulfil such an undertaking?' When they agreed, I followed them back to Makkah where,

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.169).



I said to them, 'Dig under the threshold of that door. There are many Awqiya of gold lies buried there and then go to a certain woman and take the two sets of clothing she has (of mine).' I then left and arrived in Quba before Rasulullaah ﷺ moved from there. When Rasulullaah ﷺ saw me, he said, 'O Abu Yahya! Your transaction has been profitable.' I submitted, 'O Rasulullaah ﷺ! No one could have come to you before me (with the news). It can be none but Hadhrat Jibra'eel عليه السلام who has informed you.'" (1)

## Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ Arrives in Quba Where Rasulullaah ﷺ Gives him the Glad Tidings of a Verse of the Qur'aan that Allaah had Revealed about him

Hadhrat Sa'eed bin Musayyib رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ left to migrate to Rasulullaah ﷺ, a group of Mushrikeen from the Quraysh pursued him. Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ dismounted and emptied his quiver saying, "O assembly of Quraysh! You know well that I am the best archer of you all. I swear by Allaah that none of you shall get close to me until I have fired every arrow in my quiver at you. I shall then fight you with my sword as long as it is in my hand. You may therefore decide what you want to do. On the other hand, if you agree I can direct you to my wealth in Makkah, if you leave me alone." When the men agreed, the deal was made and he gave them the directions. It was with regard to this event that Allaah revealed to Rasulullaah ﷺ the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

(سورة البقرة: ٢٠٧)

From mankind is he who would sell himself seeking Allaah's pleasure and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ, he said, "Your transaction has been profitable, O Abu Yahya! Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. (2)

Hadhrat Ikrama narrates that when Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ left to migrate to Madinah, some people of Makkah pursued him. Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ emptied his quiver and found forty arrows. He then said to them, "None of you shall come close to me without me placing an arrow into every one of you. Thereafter, I shall use my sword and you know well that I am a man (of great strength and courage). However, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ has left two slave

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.173). Tabraani has also narrated a similar Hadith and Haythami (Vol.6 Pg.60) has commented on the chain of narrators. Abu Nu'aym in his *Hilya* (Vol.1 Pg.152) has also reported the narration.

(2) Abu Nu'aym and Ibn Sa'd (Vol.3 Pg.162) as quoted in *Kanzul Ummaal* (Vol.1 Pg.237). Ibn Abdil Birr has also reported the narration in his *Isti'aab* (Vol.2 Pg.180).

women behind in Makkah whom you can have (if you let me go)." (1) Hadhrrat Anas رَضِيَ اللَّهُ عَنْهُ has narrated similar report with the addition that it was on that occasion that Allaah revealed the following verse of the Qur'aan:

﴿وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

(سورة البقرة: ۲۰۷)

From mankind is he who would sell himself seeking Allaah's pleasure . and Allaah is Most Compassionate towards His bondsmen. {Surah Baqarah, verse 207}

When Rasulullaah ﷺ saw Hadhrrat Suhayb رَضِيَ اللَّهُ عَنْهُ, he said, "Your transaction has been profitable, O Abu Yahya!" Rasulullaah ﷺ then recited the above verse to him. (2)

Hadhrrat Suhayb رَضِيَ اللَّهُ عَنْهُ narrates that when he decided to migrate from Makkah to Rasulullaah ﷺ, the Quraysh said to him, "O Suhayb! When you came to us, you had no wealth. You are now leaving as a wealthy man. By Allaah! We can never allow this!" Hadhrrat Suhayb رَضِيَ اللَّهُ عَنْهُ proposed to them, "Will you let me go if I give you all my wealth?" When they agreed, he gave his wealth to them and they let him go. By the time Hadhrrat Suhayb رَضِيَ اللَّهُ عَنْهُ reached Madinah, Rasulullaah ﷺ was already aware of the incident and said, "You've earned a grand profit, O Suhayb! You've earned a grand profit, O Suhayb!" (3)

## The Hijrah of Hadhrrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrrat Muhammad bin Zaid narrates that whenever Hadhrrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ passed by his house (in Makkah) from which he migrated, he would close his eyes and would not even look at it or stop there. (4) Another narration (5) states that whenever Hadhrrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ spoke about Rasulullaah ﷺ, he would cry and whenever he passed his house (in Makkah), he would close his eyes.

## The Hijrah of Hadhrrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ

Hadhrrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ (actually his brother Abd bin Jahash رَضِيَ اللَّهُ عَنْهُ, as it will become clear from the next Hadith) **was the last person to migrate to Madinah and had become blind.** When he resolved to migrate, his wife who was the daughter of Abu Sufyaan bin Harb bin Umayyah disliked it. She advised him to rather migrate to someone else other than Rasulullaah ﷺ. (Disregarding her advice) He took his family and wealth and secretly left the Quraysh and came to Rasulullaah ﷺ in Madinah. (His brother-in-law) Abu Sufyaan (became very angry and)

(1) Haakim in his *Mustadrak* (Vol.3 Pg.398).

(2) Haakim and Ibn Abi Khaythama as quoted in *Isaaba* (Vol.2 Pg.195). Ibn Sa'd has also reported the narration from Abu Uthmaan Nahdi as has Kalbi in his *Tafseer* from Hadhrrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ.

(3) Ibn Mardaway as quoted by Ibn Katheer in his *Tafseer* (Vol.1 Pg.247). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.162).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.303).

(5) Bayhaqi, as quoted in *Isaaba* (Vol.2 Pg.349).

immediately sold his house in Makkah. Afterwards leather was kept in the house to cure (causing it to stink). When Abu Jahal bin Hishaam, Utba bin Rabee'ah, Shaybah bin Rabee'ah, Abbaas bin Abdil Muttalib and Huwaytib bin Abdil Uzza passed by the house, Utba's eyes flowed with tears as he recited the following couplets (which mean):

*"Despite how long it remains intact, every house  
shall one day face ruin and desertion"*

Abu Jahal then turned to Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ and said, "You people (the family of Rasulullaah ﷺ) have caused these problems for us." When Rasulullaah ﷺ conquered Makkah and entered, Hadhrat Abu Ahmad (Abd bin Jahash) stood up to ask for his house. On the instruction of Rasulullaah ﷺ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ stood up and took Abu Ahmad aside. (After speaking to him) Hadhrat Abu Ahmad stopped asking for his house.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says that as Rasulullaah ﷺ was sitting with his body taking support on one hand, Hadhrat Abu Ahmad رَضِيَ اللَّهُ عَنْهُ recited the following couplets (which mean):

*"How beloved a valley is Makkah  
where I can walk without a guide  
It is there (in Makkah) that my visitors are many  
And it is there where my pegs are securely fixed"*<sup>(1)</sup>

Ibn Is'haaq narrates that after Hadhrat Abu Salama رَضِيَ اللَّهُ عَنْهُ, the first person from the Muhaajireen to arrive in Madinah was Hadhrat Aamir bin Rabee'ah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ arrived with his family and his brother Abd (who was known as) Abu Ahmad. Hadhrat Abu Ahmad رَضِيَ اللَّهُ عَنْهُ was blind man who could walk to the upper and lower parts of Makkah without a guide. He was also a poet. His wife was Faari'ah the daughter of Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ and his mother was Umay'ma رَضِيَ اللَّهُ عَنْهُ the daughter of Abdul Muttalib bin Haashim. The family home of the Jahash family was therefore locked because they had all migrated. Whenever Utba would pass by the house, he would recite some couplets as quoted in the aforementioned Ahadeeth. <sup>(2)</sup> It is clear that the Hadith (of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ) refers to Abd bin Jahash رَضِيَ اللَّهُ عَنْهُ because it was he who was blind and not his brother Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ. Referring to the Hijrah of his family, Hadhrat Abu Ahmad bin Jahash رَضِيَ اللَّهُ عَنْهُ recited the following couplets (which mean):

*"When (my wife) Ummu Ahmad saw me leaving  
in the protection of the One I fear without having seen Him  
She said, 'If you have to migrate somewhere  
then take us somewhere else far from Yathrib'  
I said to her, 'Yathrib is no bad place  
and a servant must do what Ar Rahmaan wants'*

(1) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.170).

My attention is towards Allaah and His Rasool ﷺ  
 And whoever focuses his attention to Allaah someday will never be deprived  
 How many were the bosom friends and well-wishers that we left behind  
 And how many were those well-wishers who cried and wailed  
 While the wailers thought that being distant from our land brought our  
 destruction  
 We think that the rewards for good deeds is something to look forward to  
 I called the Banu Ghanam towards the protection of their lives  
 And towards the truth when the clear path became apparent to people  
 Allaah be praised because they all accepted when  
 The caller called them towards the truth and towards success and they marched  
 in battle  
 Some of our companions veered away from guidance  
 They aligned themselves and gathered to take up weapons against us  
 We are like two armies, the one being guided to the truth  
 And rightly guided while the other is being punished  
 They transgressed and entertained false hopes  
 For Iblees misled them from the truth, because of which they were at a loss and  
 deprived  
 We had turned to the words of the Nabi Muhammad ﷺ  
 So the allies of the truth from amongst us and pure and have been purified  
 By the ties we have with our near relatives we seek to be close  
 Were it not for these ties of kinship, there would be no closeness to them  
 After us, which nephew will feel safe from you  
 And which brother-in-law will you consider after me  
 On the day when people and their words will be separated  
 You will come to know which of us had been adopting the truth

## The Hijrah of Hadhrat Dhamra bin Abil Ees /

### Hadhrat Dhamra رَضِيَ اللَّهُ عَنْهُ bin Ees رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sa'eed bin Jubayr رَضِيَ اللَّهُ عَنْهُ narrates that many poor Muslims in Makkah thought that they were exempted from making Hijrah when the following verses of the Qur'aan were revealed:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَى الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ  
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً  
 ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ  
 وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝﴾ (سورة النساء: ٩٥، ٩٦)

The Mu'mineen who sit back without excuse cannot be equal to those who strive in Allaah's way (for Allaah's pleasure) with their wealth and their lives. Allaah has elevated the stages (status) of those who strive in

His way with their wealth and lives over those who sit back. Allaah has promised the Most Beautiful (*Jannah*) for each of them (*the Mu'mineen who strive as well as those who do not*). (However,) Allaah has preferred (*increased the rewards for*) those who strive over those who sit back (*without an excuse*) by granting them a tremendous reward (*in the form of*) many ranks (*above the rest*), forgiveness and mercy from Him. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verses 95,96}

However, (they realised that the compulsion still stood when) the following verse was then revealed:

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا﴾ (سورة النساء: ٩٧)

Indeed those whose lives the angels seize (*take away*) while they oppress themselves (*by not making Hijrah when it became compulsory for them despite the ability to do so*), they (*the angels*) say to them, "What was your condition?" They reply, "We were oppressed (*helpless*) on earth." They (*the angels*) say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations. {Surah Nisaa, verse 97}

The Muslims then said, "This verse is certainly quaking (sounds a fearful warning)." Allaah then revealed the following verses (which exempted those Muslims with physical disabilities):

﴿إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا﴾ ﴿فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۖ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾ ﴿وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً ۖ﴾ (سورة النساء: ٩٨ تا ١٠٠)

(*Jahannam will be the abode of all such people*) Except for those oppressed (*helpless*) men, women and children who were unable to devise a plan (*do not have the means to make Hijrah*) and do not know the road (*to a better place*). These are the ones for whom it is hoped that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving. He who makes Hijrah in Allaah's way (*for Allaah's pleasure*) shall find on earth many places to emigrate to and abundance (*of food and other means*). {Surah Nisaa, verses 98-100}

After this verse was revealed, Hadhrrat Dhamra bin Ees ﷺ who was a wealthy blind man from the Banu Layth tribe said, "Although I am blind, I am still able to devise a plan (to make Hijrah) for I have wealth and slaves." He then gave instructions that he should be put on to his mount. He was then very ill and when he was put on to his conveyance, he travelled very slowly. However, he passed away when he reached Tan'eem and is buried by the Masjid at Tan'eem.

With special reference to him, the following verse of the Qur'aan was revealed:

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (سورة النساء: ١٠٠)

Whoever leaves his home to make Hijrah towards (a place where he can fulfil the commands of) Allaah and His Rasool ﷺ and then death finds him (en route), without doubt his reward is assured (set aside) by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100} (1)

Hadhrat Abdullaah bin Abbaas ؓ narrates that when Hadhrat Dhamra bin Jundub ؓ left his house to make Hijrah, he told his family members, "Put me on my mount. Remove me from the land of the Mushrikeen and take me to Rasulullaah ﷺ." However, he passed away en route before reaching Rasulullaah ﷺ. It was then that the following verse of the Qur'aan was revealed:

Whoever leaves his home to make Hijrah towards (a place where he can fulfil the commands of) Allaah and His Rasool ﷺ and then death finds him (en route), without doubt his reward is assured (set aside) by Allaah. Allaah is Most Forgiving, Most Merciful. {Surah Nisaa, verse 100} (2)

## The Hijrah of Hadhrat Waathila bin Asqa ؓ

Hadhrat Waathila bin Asqa ؓ narrates that he left home with the intention of accepting Islaam and came to Rasulullaah ﷺ. Since Rasulullaah ﷺ was leading the salaah at the time, he joined the rows at back and performed salaah with the Sahabah ؓ. After completing the salaah, Rasulullaah ﷺ went to Hadhrat Waathila ؓ at the back and asked him what it was that he wanted. When he replied that he intended accepting Islaam, Rasulullaah ﷺ said, "That is best for you." Rasulullaah ﷺ then asked him whether he intended making Hijrah. When he replied in the affirmative, Rasulullaah ﷺ asked, "Will it be a Hijrah Baadi or a Hijrah Baati?" "Which is better?" asked Hadhrat Waathila ؓ. "The Hijrah Baati," replied Rasulullaah ﷺ. Rasulullaah ﷺ then went on to explain, "The Hijrah Baati is that you live with Rasulullaah ﷺ (in Madinah) while the Hijrah Baadi is that you return to your locality. (In any event) You will be required to obey (my commands and the commands of Allaah) in conditions of ease and adversity, whether you are willing or not and even though others are given preference over you." After Hadhrat Waathila ؓ had agreed, Rasulullaah ﷺ stretched out his hand and Hadhrat Waathila ؓ stretched out his hand (to pledged allegiance). When Rasulullaah ﷺ saw that Hadhrat Waathila ؓ was not going to make any exceptions to the pledge, Rasulullaah ﷺ prompted him to add, "As far as I am able." Hadhrat Waathila ؓ added, "As far as I am able." Rasulullaah ﷺ then took his

(1) Firyaabi, Ibn Mandah and Ibn Abi Haatim as quoted in *Isaaba* (Vol.2 Pg.212).

(2) Abu Ya'la, from reliable sources as confirmed by Haythami (Vol.7 Pg.10).

hand (so that he could pledge his allegiance). <sup>(1)</sup>

## The Hijrah of the Banu Sulaym Tribe

Hadhrat Salama bin Akwa ﷺ narrates that when the Banu Sulaym tribe were affected by an epidemic, Rasulullaah ﷺ advised them to live outside the town. They said, "We dislike to turn back on our heels and return to the outskirts." Rasulullaah ﷺ said to them, "You shall be our country people and we shall be your city people. We shall respond if you call for us and you would respond when we call for you. You will be regarded as Muhaajireen wherever you are." <sup>(2)</sup>

## The Hijrah of Hadhrat Junaadah bin

### Abi Umayyah ﷺ

Hadhrat Junaadah bin Abi Umayyaah Azdi ﷺ narrates that there was a difference of opinion amongst them when they made Hijrah during the time of Rasulullaah ﷺ. While some Sahabah ﷺ maintained that making Hijrah had come to an end, others were of the opinion that it did not. Hadhrat Junaadah ﷺ says that he then asked Rasulullaah ﷺ about this and Rasulullaah ﷺ said, "Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar." <sup>(3)</sup>

Hadhrat Abdullaah bin Sa'di ﷺ narrates, "I was the youngest amongst a delegation of seven or eight people from the Banu Sa'd bin Bakr tribe. When the delegation met Rasulullaah ﷺ, they all had their needs fulfilled, leaving me behind to look after the animals. I later approached Rasulullaah ﷺ and said, 'O Rasulullaah ﷺ! Do address my need as well.' When Rasulullaah ﷺ asked me what my need was, I posed the question (to which I needed a reply), 'People are saying that making Hijrah has come to an end.' Rasulullaah ﷺ replied, 'Your need is the best (or he said), your need is better than theirs. Hijrah shall not come to an end as long as Jihaad is waged against the Kuffaar.'" <sup>(4)</sup>

## What was Told to Hadhrat Safwaan bin Umayyah ﷺ and Others Concerning Hijrah

Hadhrat Abdullaah bin Abbaas ﷺ narrates that while Hadhrat Safwaan bin Umayyah ﷺ was in the upper part of Makkah, he was told that the person who did not undertake Hijrah has no Deen. He therefore said, "I shall never go home until I have first been to Madinah." When he arrived in Madinah, he stayed with Hadhrat Abbaas bin Abdil Muttalib ﷺ and then went to see Rasulullaah ﷺ. When Rasulullaah ﷺ asked him what had brought him, he informed Rasulullaah ﷺ that he was told that the person who did not undertake the Hijrah had no Deen. Rasulullaah ﷺ said, "O Abu Wahab! Return to the rocky

(1) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333).

(2) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.142).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(4) Ibn Mandah, Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Abu Haatim, Ibn Hibbaan and Nasa'ee have also reported the narration from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.319).

plains of Makkah and stay in your homes. Hijrah has come to an end (after the conquest of Makkah). All that is left is Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (1)

Another narration states that someone said to Hadhrat Safwaan bin Umayyah ﷺ that the person who did not perform the Hijrah is destroyed. Hadhrat Safwaan ﷺ swore an oath that he would never wash his hair until he went to Rasulullaah ﷺ. He then took to his mount and rode off (to Madinah). Finding Rasulullaah ﷺ at the door of the Masjid, he asked, "O Rasulullaah ﷺ! I have been told that the person who does not make Hijrah is destroyed. I have therefore taken a vow never to wash my hair until I have come to you (to ask about it)." Rasulullaah ﷺ replied, "When Safwaan heard about Islaam, his heart was content to accept it as his Deen. (Compulsory) Hijrah (to Madinah) has come to an end after the conquest of Makkah. However, there still remains Jihaad and the intention (of waging Jihaad). You should therefore respond when you are called for Jihaad." (2)

Hadhrat Saalih bin Basheer bin Fudayk narrates that his grandfather Hadhrat Fudayk ﷺ once approached Rasulullaah ﷺ and asked, "O Rasulullaah ﷺ! Some people say that the person who does not migrate is destroyed." Rasulullaah ﷺ replied, "O Fudayk! Establish salaah, pay zakaah, migrate away from evil and live wherever you want in the land of your people, you will still be regarded as one who has migrated." (3)

Hadhrat Ataa bin Abi Rabaah narrates that he once visited Hadhrat Aa'isha ﷺ in the company of Hadhrat Ubayd bin Umayr Laythi ﷺ. When they asked her about Hijrah, she replied, "There is no (compulsory) Hijrah nowadays. (In the past) A person used to flee with his Deen towards Allaah and His Rasool ﷺ, fearing that he would be severely tested (tortured and forced to forsake Islaam). However, Allaah has made Islaam dominant today and a person can worship his Rabb wherever he pleases. Nevertheless, there still remains Jihaad and the intention (to wage Jihaad)." (4)

## The Hijrah of Women and Children

### The Hijrah of Rasulullaah ﷺ's Family and the Family of Hadhrat Abu Bakr ﷺ

Hadhrat Aa'isha ﷺ narrates, "When Rasulullaah ﷺ made Hijrah, he left us and his daughters behind (in Makkah). When he had settled, he sent Hadhrat Zaid bin Haaritha ﷺ and his slave Abu Raafi ﷺ (to fetch us). He gave them two camels and five hundred Dirhams which he had taken from my father (Hadhrat Abu Bakr ﷺ). With this he was to purchase as many camels as he required. Hadhrat Abu Bakr ﷺ sent Hadhrat Abdullaah bin Urayqidh ﷺ

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.333). Bayhaqi (Vol.9 Pg.17) has also reported the narration.

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.3 Pg.84).

(3) Baghawi, Ibn Mandah and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).

(4) Bukhari as well as Bayhaqi (Vol.9 Pg.17).



with the two men along with two or three camels. He also wrote a letter to (my brother) Hadhrat Abdullaah bin Abu Bakr رَضِيَ اللَّهُ عَنْهُ, instructing him to mount my mother Ummu Roomaan رَضِيَ اللَّهُ عَنْهَا, myself and my sister Asmaa رَضِيَ اللَّهُ عَنْهَا the wife of Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ on the camels."

"The three men left together and when they reached Qudayd, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ used the five hundred Dirhams to purchase three camels. They happened to meet Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ who intended making Hijrah and left Makkah with him. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ and Abu Raafi رَضِيَ اللَّهُ عَنْهُ took along with them (Rasulullaah ﷺ's two daughters) Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا together with (Rasulullaah ﷺ's wife) Hadhrat Sauda bint Zam'ah رَضِيَ اللَّهُ عَنْهَا. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ also took on his camel (his wife) Hadhrat Ummu Ayman رَضِيَ اللَّهُ عَنْهَا and (his son) Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ. When we reached Bayda, my camel bolted as I sat in the carriage together with my mother Ummu Roomaan رَضِيَ اللَّهُ عَنْهَا. My mother started shouting, "Oh my beloved daughter! Oh the new bride!" (Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا was by then already married to Rasulullaah ﷺ.) Our camel was eventually caught after it had already crossed the Valley of Harsha. Allaah had kept us safe."

"When we reached Madinah, I stayed with the family of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ while the family of Rasulullaah ﷺ stayed with him. Rasulullaah ﷺ was building his Masjid and several rooms around the Masjid that he intended to be the living quarters for his wives. We stayed like this for a while." The rest of the Hadith concerns the details of the marriage of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا. (1)

Another narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا quotes that she said, "As we were making Hijrah, we were passing by a difficult (dangerous) valley when the camel I was on suddenly bolted very furiously. By Allaah! I shall never forget the words of my mother as she screamed, 'Oh my little bride!' However, the camel continued bolting. When I heard someone shout, 'Throw down its reins,' I threw it down and the camel stood still in a daze as if someone was holding it up." (2)

## **The Hijrah of Rasulullaah ﷺ's Daughter Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا and the Words of Rasulullaah ﷺ**

### **Concerning the Hardships She Encountered En route**

Rasulullaah ﷺ's daughter Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا says, "As I was preparing the provisions for my journey (Hijrah), Hind bint Utba met me. She said, 'O daughter of Muhammad! Do you think that the news has not reached me that you wish to meet up with your father?' 'I have no such intention,' I replied. She said, 'Dear cousin! Do not do this. If you require any goods for your journey or any money to help you reach your father, I have what you need. You should therefore not keep secrets from me because the disputes between men should not creep between us

(1) Ibn Abdil Birr in his *Isti'aab* (Vol.4 Pg.450). Zubayr has also reported the narration as quoted in *Isaaba* (Vol.4 Pg.450). Haythami has also reported the narration in *Majma'uz Zawaa'id* (Vol.9 Pg.227) and has commented on the chain of narrators.

(2) Haythami (Vol.9 Pg.227). Tabraani has also reported the narration as has Haakim in his *Mustadrak* (Vol.4 Pg.4).

women." Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا narrates further when she says, "By Allaah! I certainly think that she meant what she said but I was scared for her and denied that I intended to migrate."

Ibn Is'haaq further narrates that Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا continued her preparations and when it was completed, her husband's brother Kinaana bin Rabee brought her a camel which she mounted. He took his bow and quiver along with him. He took her out of Makkah during the day and led the camel as she sat in her carriage. When some men of the Quraysh started talking about this, they set out after her and eventually caught up with her at Dhu Tuwa. The first to catch up with her was Habbaar bin Aswad Fihri. As she sat in her carriage, he frightened the camel with his spear until it threw her off. According to what people say, she was expecting at the time. Kinaana sat on his knees, emptied his quiver and said, "By Allaah! I shall place an arrow into anyone who even draws close to me." The men drew back from him.

Just then, Abu Sufyaan arrived with a group of senior members of the Quraysh. He called out (to Kinaana) saying, "Dear man! Hold back your arrows until we have a chance to speak to you." Kinaana held back and Abu Sufyaan came forward until he stood before Kinaana. He said, "You have made a great mistake. You have taken the lady openly in full view of everyone when you know the hardships and difficulties we have experienced at the hand of (her father) Muhammad. If you take her away from our midst so openly and in full view of the people, it would be an embarrassment to us and people would regard this to be a sign of our weakness. I swear by my life that we have no need to keep her away from her father and have no revenge to exact from her. However, you should take her back now and secretly take her away to be reunited with her father only once people have quieten down and the word spreads that we have made her return (to Makkah)." Kinaana then did this. <sup>(1)</sup>

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that as someone was leaving (Makkah) with Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا the daughter of Rasoolullaah ﷺ, they were intercepted by two men from the Quraysh who fought him and after gaining the upper hand, pushed her down. **She fell on to a rock and miscarried**, causing her to bleed profusely. They then took her to Abu Sufyaan, who handed her over to some women from the Banu Haashim who had come to him. It was only after this that she eventually managed to make Hijrah. **However, the injury persisted until she finally passed away on account of the injury. People therefore considered her to be a martyr.** <sup>(2)</sup>

Another narration from Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا states that after Rasoolullaah ﷺ had left Makkah, his daughter Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا also left with Kinaana or his brother. The Mushrikeen left in search of her and it was Habbaar bin Aswad who caught up with her. He continued sticking his spear into her camel until it dropped her down, causing her to miscarry. She bore the injury with patience and the Banu Haashim and Banu Umayyah tribes disputed about who will care

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.330).

(2) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.216).

for her. The Banu Umayyah claimed to have a greater right to her because she was married to their cousin Abul Aas. However, she ended up in the care of Hind bint Utba bin Rabe'e'ah who used to say to Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا, "This is all because of your father."

Rasulullaah ﷺ one day said to Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ, "Will you not go and bring Zaynab?" "Certainly, O Rasulullaah ﷺ!" replied Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ said, "Take my ring and give it to her." Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ subtly used various means to reach Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا and eventually met a shepherd. He asked the shepherd, "For whom are you grazing?" When the shepherd informed him that he was grazing for Abul Aas (the husband of Hadhrat Zaynab), Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ asked him to whom the goats belonged. "To Zaynab the daughter of Muhammad," was the reply. Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ walked awhile with the shepherd and (after gaining his confidence) then said to him, "May I give you something to give to her without informing anyone?" When the shepherd agreed, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ gave him the ring. Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا recognised the ring and asked the shepherd, "Who gave this to you?" "Some man," he replied. "Where did you leave this man?" she enquired further. When he described the place to her, she remained silent and went there once night had fallen.

When she met Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ, he told her to sit in front of him on the camel. She refused, telling him to sit in the front. He mounted the camel and she mounted behind him (the laws of Hijaab were not revealed at that time). They eventually arrived in Madinah. Rasulullaah ﷺ used to say about Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا, "This is the best of my daughters who has suffered for my sake."

When this Hadith reached Hadhrat Ali bin Husayn, he approached Hadhrat Urwa and said, "What is this Hadith I hear you are reporting in which the status of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا is being reduced?" Hadhrat Urwa said, "I swear by Allaah that I would not want to reduce the status of Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا in exchange for everything between the east and the west. I shall therefore not be reporting this Hadith again." (1)

### The Hijrah of Hadhrat Durra bint Abi Lahab رَضِيَ اللَّهُ عَنْهَا

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ all report that when Hadhrat Durra رَضِيَ اللَّهُ عَنْهَا the daughter of Abu Lahab made Hijrah, she stayed at the residence of Hadhrat Raafi bin Mu'allaa Zuraqi رَضِيَ اللَّهُ عَنْهُ. While sitting with her, some women from the Banu Zurayq tribe asked her whether she was the daughter of the person about whom Allaah says:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۖ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ﴾ (سورة لهب: ٢٠١)

May the hands of Abu Lahab be shattered and may he be destroyed.  
Neither his wealth nor the things he earned shall benefit him. {Surah

(1) Tabraani in his *Kabeer* and *Bazaar*, as quoted by Haythami (Vol.9 Pg.213).

Lahab, verses 1,2}

They then said, "You will therefore be of no use to me." Hadhrat Durra رَضِيَ اللَّهُ عَنْهَا then went to Rasulullaah ﷺ to complain about what the women had said. Rasulullaah ﷺ consoled her and asked her to be seated. After leading the Zuhr salaah, Rasulullaah ﷺ sat on the pulpit for a while and said, "O people! What is it that I should be harmed through my family? I swear by Allaah that on the Day of Qiyaamah, I shall even intercede on behalf of the Haa, Hakam, Suda and Sahlab tribes (therefore I shall obviously intercede on behalf of my family as well)." (1)

Also pertinent to this chapter concerning the Hijrah of women are the narrations that have passed about the Hijrah of Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا, mentioned under the subheading "Hadhrat Abu Salama رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا Migrate to Madinah". Also relevant is the Hijrah of Hadhrat Asmaa bint Umays رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Abdillaah Layla bint Abi Hathma رَضِيَ اللَّهُ عَنْهَا, both of which are mentioned under the heading "Hadhrat Ja'far bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Migrate to /Abyssinia and then to Madinah".

## The Hijrah of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ and other Children

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "We reached Rasulullaah ﷺ five years after he had made Hijrah and were with the Quraysh when they marched during the year in which the Battle of Ahzaab was fought. I was with my brother Fadl and our slave Abu Raafi was with us. When we reached a place called Arj, we lost our way and instead of taking the Rakooba road, we took the Jathjaatha road. We eventually arrived in the locality of the Banu Amr bin Awf (Quba) from where we entered Madinah. We found Rasulullaah ﷺ in the trench (that was dug around Madinah). I was then eight years old while my brother was thirteen." (2)

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(1) Tabraani. Haythami (Vol.9 Pg.257) has commented on the chain of narrators.

(2) Tabraani. Haythami (Vol.6 Pg.64) has commented on the chain of narrators.

# Chapter Five

## The Chapter Concerning Nusrah (Assisting Others in the Propagation of Deen)

This chapter highlights how rendering assistance to the upright Deen and the Straight Path was more beloved to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ than everything else and how they prided themselves for this more than they prided themselves for worldly honour. It also brings to light how they sacrificed their pleasures for it, doing it all in search of Allaah's pleasure and in compliance with the commands of Rasulullaah ﷺ (May Allaah shower His mercy, blessings and peace on him, his family and all his companions).

### The Beginning of the Nusrah that the Ansaar Rendered

#### A Hadith of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا in this Regard

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "Every year Rasulullaah ﷺ used to present his case to the various Arab tribes, asking them to grant him asylum with their people so that he could propagate Allaah's word and message. He promised them Jannah in return for their assistance. However, no Arab tribe accepted his offer until the time came when Allaah decided that His Deen should become dominant, that his Nabi ﷺ should receive assistance and that His promises should be fulfilled. It was then that Allaah pulled forward the tribe of the Ansaar. They accepted the offer of Rasulullaah ﷺ and Allaah thus created a place to which Rasulullaah ﷺ could migrate."<sup>(1)</sup>

#### A Hadith of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ stayed in Makkah, he went to every Arab tribe and presented his case to them during the Hajj season. However, he could find none to respond to him until Allaah brought this tribe of the Ansaar because of the good fortune that Allaah had decreed for them and the honour He wished to bestow on them. They therefore granted him a sanctuary and assisted him. May Allaah reward them with abundant good on behalf of His Nabi ﷺ." <sup>(2)</sup>

(1) Tabraani in his Awsat. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

(2) Bazaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

Another narration adds that Hadhrat Umar ﷺ said, "By Allaah! We failed to fulfil the pledge we made with the Ansaar when we said to them that while we remain the leaders, they shall be the viziers. If I live to the end of the year, every governor of mine shall be from the Ansaar." (1)

## A Hadith of Hadhrat Jaabir ﷺ in this Regard

Hadhrat Jaabir bin Abdillaah ﷺ says, "Rasulullaah ﷺ presented his case to the people as they stayed at their camps (during the Hajj season). He would say, 'Who will take me to his people because the Quraysh are preventing me from propagating the word of Allaah ﷻ?' Eventually a man from Hamdaan came to Rasulullaah ﷺ. When Rasulullaah ﷺ asked him where he hailed from and he said that he was from Hamdaan, Rasulullaah ﷺ asked further, 'Do your people have military might?' 'They do,' he replied. However, when the man feared that his people may not honour his word (to Rasulullaah ﷺ) and came back to Rasulullaah ﷺ and said, 'I shall first go to my people and inform them. Thereafter, I shall come back to you.' Rasulullaah ﷺ agreed and the man left. A delegation from the Ansaar then approached Rasulullaah ﷺ in the month of Rajab." (2)

In the chapter entitled "Pledging Allegiance to Assist Others" (3), the narration has passed in which Hadhrat Jaabir ﷺ narrates that during the ten years that Rasulullaah ﷺ lived in Makkah (after announcing his Nabuwaat), he would visit people at the places where they stayed during the seasons of Hajj. This was at the marketplaces of Ukaaz and Majinna. He would ask the people, "Who will give me asylum? Who will assist me so that I could propagate the message of my Rabb? Whoever does this shall receive Jannah." However, he found none to grant him asylum and assistance. However, (instead of assisting him) matters reached such an ebb that when a person from Yemen or from the Mudhar tribe left (for Makkah), the people of his tribe and his relatives would say to him, "Beware that the man from the Quraysh does not get you into trouble." People even pointed at Rasulullaah ﷺ as he passed between their camps.

Hadhrat Jaabir ﷺ continues, "This situation prevailed until Allaah sent us (the Ansaar) to him from Yathrib. We offered him asylum and believed him. Whenever a person from us left (for Makkah), he would believe in Rasulullaah ﷺ, who would recite the Qur'aan to him. He would then return to his family (in Madinah) and they would all accept Islaam by virtue of his Islaam. Eventually there was scarcely a family from the Ansaar that did not have a group of Muslims who made their Islaam public."

Hadhrat Jaabir ﷺ says further that they all then discussed with each other saying, "Until when will we leave Rasulullaah ﷺ to call on people, to be kicked

(1) *Jam'ul Fawaa'id* (Vol.2 Pg.30). *Majma'uz Zawaa'id* (Vol.6 Pg.42) contains commentary on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.6 Pg.35). Refer also to *Fat'hul Baari* (Vol.7 Pg.156).

(3) And under the subheading "Seventy Sahabah ﷺ from the Ansaar Pledge their Assistance in the Valley of Aqaba".

about in the mountains of Makkah and face the threats of others?" Consequently, seventy men of the Ansaar rode off and met Rasulullaah ﷺ during the Hajj season. After agreeing to meet at the valley of Aqaba, they arrived there one-by-one and in twos until they were all present. They then asked, "O Rasulullaah r! To what should we pledge allegiance at your hands?" The narration continues further. <sup>(1)</sup>

### A Hadith of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that when one of the Hajj seasons arrived, a group of individuals from the Ansaar left for Hajj. Amongst them from the Banu Maazin bin Najjaar tribe was Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ and Hadhrat As'ad bin Zuraarah رَضِيَ اللَّهُ عَنْهُ. From the Banu Zurayq tribe was Hadhrat Raafi bin Maalik رَضِيَ اللَّهُ عَنْهُ and Hadhrat Dhakwaan bin Abdil Qais رَضِيَ اللَّهُ عَنْهُ, from the Banu Abdil Ash'hal tribe was Hadhrat Abul Haytham bit Tayyihaan رَضِيَ اللَّهُ عَنْهُ and from the Banu Amr bin Awwf was Hadhrat Uwaym bin Saa'idah رَضِيَ اللَّهُ عَنْهُ. Rasulullaah ﷺ approached them and informed them that Allaah had chosen him for Nabuwaat and great honour. Rasulullaah ﷺ also recited the Qur'aan to them.

They were silent when they listened to Rasulullaah ﷺ and their hearts were satisfied with his Da'wah. By the appearance of Rasulullaah ﷺ and by the Da'wah he gave, the Ansaar recognised in him what they had been hearing the Ahlul Kitaab say about him. They therefore accepted what he said, believed in him. And became the vehicles of good. They said to Rasulullaah ﷺ, "You know about the bloodshed that takes place between the Aws and Khazraj tribes. We like Allaah has guided your effort and we are prepared to make every effort for Allaah and for you. We would also advise you to do as you have, but (for now) you should wait (here in Makkah) with your trust in Allaah until we return to our people to inform them about you and invite them towards Allaah and towards His Rasool ﷺ. Perhaps Allaah shall reconcile between us and reunite us. At present, we are far from each other and harbour enmity for each other. Therefore, if you were to come to us right now while we have not yet reconciled, we shall be unable to unite around you. However, we promise to meet you in the forthcoming Hajj season."

Rasulullaah ﷺ was happy with what they said and they returned to their people. They started giving Da'wah to the people in secret and informing them about Rasulullaah ﷺ. They also informed the people about the message Allaah had sent with Rasulullaah ﷺ and to which he called with the Qur'aan. Eventually, there was scarcely a home amongst the households of the Ansaar that did not have some Muslims. <sup>(2)</sup> The rest of the Hadith is similar to that quoted earlier under the subheading "The Da'wah that Hadhrat Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ gave" (this appears under the heading "The Da'wah that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ gave to individuals").

(1) Haakim has also reported the narration in his *Mustadrak* (Vol.2 Pg.625).

(2) Tabraani. Haythami (Vol.6 Pg.42) has commented on the chain of narrators.

## A Few Couplets Composed by Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ in this regard

Hadhrat Yahya bin Sa'eed narrates from an old lady from the Ansaar that she used to see Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ frequently visit Hadhrat Sirmah bin Qais رَضِيَ اللَّهُ عَنْهُ to learn the following couplets (which mean):

*"He stayed with the Quraysh for a few years more than ten  
Advising people with the hope of meeting a suitable friend  
Offering himself to the people coming for Hajj  
Without seeing anyone to offer asylum nor anyone offering an invitation  
When he came to us (Ansaar) and settled  
He became happy and pleased in Tayba (Madinah)  
He then had no fear of a distant tyrant oppressively taking something away  
Nor any fear of people revolting  
For him we spent most of our wealth  
As well as our lives in battles and in comforting (the Muhaajireen)  
We were enemies of all those who were his enemies  
Even though they had been the best of our friends  
(All this because) We were convinced that there is nothing (worthy of worship)  
but Allaah  
And that the Book of Allaah is our guide" (1)*

## The Bond of Brotherhood Between the Muhaajireen and the Ansaar رَضِيَ اللَّهُ عَنْهُمْ

### The Story of Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ and Hadhrat Sa'd bin Rabee رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ arrived in Madinah, Rasulullaah ﷺ established a bond of brotherhood between him and Hadhrat Sa'd bin Rabee Ansaari رَضِيَ اللَّهُ عَنْهُ. Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, "Dear brother! I am the wealthiest person in Madinah and you may have half of my wealth. I also have two wives. You may choose the one you like best and I shall divorce her." Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ replied, "May Allaah bless you in your family and wealth. Just show me the way to the marketplace." When Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ showed Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ where the marketplace was, Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ started buying and selling until he had made a profit. He returned with some cheese and butter.

He continued like this for a while until one day he appeared with the colour of saffron on his clothes. "What is this all about?" asked Rasulullaah ﷺ. "I have married," he replied. "What dowry did you give your wife?" Rasulullaah ﷺ asked further. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ replied, "The weight of a date stone in gold." Rasulullaah ﷺ then advised, "Host a Waleema even if you have to feed a

(1) Haakim in his *Mustadrak* (Vol.2 Pg.626).



goat." (Referring to the tremendous blessings that Allaah had granted him in business,) Hadhrat Abdur Rahmaan رضي الله عنه used to say, "Even if I were to pick up a stone, I could hope to receive gold or silver in exchange." (1)

## The Muhaajireen and Ansaar Inherit from Each other

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when the Muhaajireen first arrived in Madinah, a Muhaajir would inherit from his Ansaar brother because of the bonds of brotherhood that Rasulullaah ﷺ created between them. In fact, even the relatives of the Ansaar would not inherit from their families as the Muhaajireen would. However, this practice was abrogated when Allaah revealed the following verse of the Qur'aan:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيًّٰ﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33} (2)  
While this narration states that the above verse abrogated the inheritance of a confederate (the Muhaajir whom Rasulullaah ﷺ appointed as a brother to an Ansaari), the next narration makes it clear that the verse which abrogated the practice was:

﴿وَأُولُواْ لَازِحَامٍ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَابِ اللّهِ إِنَّ اللّهِ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(سورة الانفال: ٧٥)

Those who are relatives are closer to each other in Allaah's Book (*and will therefore inherit from each other before anyone else*). Undoubtedly (*Only*) Allaah knows everything (*He knows who deserves what*). {Surah Anfaal, verse 75}

Haafidh Ibn Hazar رحمته الله states that this narration is more reliable. However, he also points out that this practice could have been abrogated twice. It is possible that in the early stages, the only form of inheritance was between those whom Rasulullaah ﷺ appointed as brothers, without any inheritance being stipulated for relatives. However, relatives were also given a share of inheritance together with the confederates when Allaah revealed the verse:

﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيًّٰ﴾ (سورة النساء: ٣٣)

For each (*man and woman*) We have appointed heirs. {Surah Nisaa, verse 33}  
This is the interpretation of the narration reported by Hadhrat Abdullaah bin Abbaas رضي الله عنه. However, inheritance was left exclusively for relatives and the inheritance of confederates was completely abrogated by the following verse of Surah Ahzaab:

﴿وَأُولُواْ لَازِحَامٍ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَابِ اللّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228). Bukhari and Muslim have also reported the Hadith as quoted Isaaba (Vol.2 Pg.26). Ibn Sa'd has also narrated it in his *Tabaqaat* (Vol.3 Pg.89).

(2) Bukhari.

تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾ (سورة الاحزاب: ٦)

In Allaah's Book (the "Lowhul Mahfoodh"), relatives are closer to each other (and therefore have a greater right of inheriting from each other) than the (other) Mu'mineen (who are not related) and the Muhaajireen, (they will not receive any portion of your estate as inheritance) unless you wish to do a good turn to your (unrelated Mu'mineen or Muhaajireen) friends (in which case you may bequest a maximum of one third of your estate to them). This (injunction) has been documented in the Book (the "Lowhul Mahfoodh"). {Surah Ahzaab, verse 6}

After this verse was revealed, all that the confederates could have from the inheritance of the Ansaar was what the Ansaar gave them as goodwill to assist them. By this interpretation, all the Ahadeeth have their explanation. (1)

A large group of Taabi'een have narrated that when Rasoolullah ﷺ arrived in Madinah, he forged ties of brotherhood between the Muhaajireen themselves and between the Muhaajireen and the Ansaar so that they may care for each other. They used to inherit from each other and numbered seventy individuals from amongst the Muhaajireen and the Ansaar. Some say that they numbered a hundred. Nevertheless, they stopped inheriting from each other on the basis of this brotherhood when Allaah revealed the verse:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ﴾ (سورة الاحزاب: ٦)

Those who are relatives are closer to each other in Allaah's Book ...

{Surah Ahzaab, verse 6} (2)

## The Financial Assistance that the Ansaar gave to the Muhaajireen

### Sharing Dates and an Ansaari ﷺ Refuses to be Paid Back

Hadhrat Abu Hurayra ؓ narrates that the Ansaar once said to Rasoolullah ﷺ, "Share out our date plantations between us and our (Muhaajireen) brothers." Rasoolullah ﷺ said, "No. (Instead of giving up ownership of the land) Will you rather not absolve us (Muhaajireen) of working on the plantations and share the dates with us?" The Ansaar replied, "We hear and we obey."

Hadhrat Abdur Rahmaan bin Zaid bin Aslam ؓ narrates that Rasoolullah ﷺ said to the Ansaar, "Your (Muhaajireen) brothers have left behind their wealth and their families to come to you." The Ansaar said, "Distribute our land and plantations between us and them." Rasoolullah ﷺ, "Why not do something else?" "What else, O Rasoolullah ﷺ?" they asked. Rasoolullah ﷺ replied, "Since the Muhaajireen do not know how to work on the plantations, will you rather not do the work for them and share the dates with them?" "We shall

(1) *Fat'hul Baari* (Vol.7 Pg.191).

(2) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.191).

indeed," replied the Ansaar. <sup>(1)</sup>

Hadhrat Anas رضي الله عنه narrates that the Muhaajireen said, "O Rasulullaah ﷺ! We have never seen people better than those to whom we have come (the Ansaar). They are prepared to assist even though they have little and when they have plenty, they spend most generously. They do all the work on the plantations for us and share the dates with us. They do so much for us that we actually fear that they should not take all the rewards." Rasulullaah ﷺ said, "This will not happen as long as you keep praising them and making du'aa for them." <sup>(2)</sup>

Hadhrat Jaabir رضي الله عنه narrates that whenever the Ansaar harvested their crops, they would divide the crop into two parts, the one part being smaller than the other. They would then place branches with the smaller portion (to make it look bigger than the other portion). Thereafter, they gave the Muhaajireen the choice between the two portions. The Muhaajireen would choose the larger portion (the portion without the branches, thinking that they were leaving the larger portion for the Ansaar). The Ansaar would then take the smaller portion for themselves. This practise continued until Khaybar was conquered.

When Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your condition to be met." Rasulullaah ﷺ said, "You have it." <sup>(3)</sup>

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ once called for the Ansaar to distribute the land of Bahrain amongst them. However, they refused to have any of it unless the Muhaajireen also received an equal amount of land. Rasulullaah ﷺ then said to them, "In that case, we cannot (distribute the land)." Rasulullaah ﷺ then added, "You Ansaar should exercise patience until you meet me (on the Day of Qiyaamah) because (after my death) others will be given preference over you." <sup>(4)</sup>

## How the Ansaar Severed the Ties they had During the Period of Ignorance to Strengthen the Ties of Islaam

### The Jew Ka'b bin Ashraf is Killed

Hadhrat Jaabir bin Abdillaah رضي الله عنه narrates that Rasulullaah ﷺ once said,

(1) Bukhari (Vol.1 Pg.312), as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228).

(2) Ahmad. In his *Al Bidaaya wan Nihaaya* (Vol.3 Pg.228), Ibn Katheer has commented on the chain of narrators. Ibn Jareer, Haakim and Bayhaqi have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(3) Bazaar. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(4) Bukhari (Vol.1 Pg.535).

"Who is there to see Ka'b bin Ashraf because he has caused great harm to (the Deen of) Allaah and to His Rasool ﷺ?" Hadhrat Muhammad bin Maslama ﷺ stood up and said, "Do you want me to kill him?" "Yes," replied Rasulullaah ﷺ. Hadhrat Muhammad bin Maslama ﷺ then said, "Do permit me to say something to him as well." Rasulullaah ﷺ granted him permission. (Taking some companions along with him) Hadhrat Muhammad bin Maslama ﷺ went to Ka'b bin Ashraf and said, "That man (Rasulullaah ﷺ) had asked us for charity and had tired us with requests. We have therefore come to you for a loan." Ka'b said, "By Allaah! He will again tire you out afterwards." Hadhrat Muhammad bin Maslama ﷺ said, "We have started following him and do not like to leave him until we see what happens to him in the end. We want you to lend us a Wasaq or two of grain." Ka'b replied, "Fine, but I need collateral first." Hadhrat Muhammad bin Maslama ﷺ and the other Sahabah ﷺ asked, "What collateral do you want?" Ka'b said, "Give me your women as collateral." They responded by saying, "How can we give you our women as collateral when you are the most handsome of the Arabs?" Ka'b said, "Then give me your children." They said, "How can we give our children as collateral when people will taunt by saying that these are the children who were given as collateral for a mere one or two Wasaq of grain? This would be too embarrassing for us. We shall rather give you our weapons as collateral." When Ka'b agreed, they arranged to meet at night.

Hadhrat Muhammad bin Maslama ﷺ arrived at night with Hadhrat Abu Naa'ilah ﷺ who was Ka'b's foster brother by virtue of being suckled by the same woman. Ka'b called them to a fortress and came down to meet them. Ka'b's wife asked, "Where are you going at this hour?" he replied, "It is only Muhammad bin Maslama and my brother Abu Naa'ilah." According to another narration, she said, "I hear a sound resembling the dripping of blood." Ka'b reassured her saying, "It is only my brother Muhammad bin Maslama and my foster brother Abu Naa'ila. A brave person responds even if he is called to a confrontation at night." Hadhrat Muhammad bin Maslama ﷺ brought another two or three men with him and said to them, "When he arrives, I shall hold his hair to smell it and you shall also ask them to smell. When you see that I have a good hold of his head, you should attack him." Ka'b arrived wearing a belt studded with jewels and exuded the fragrance of perfume. Hadhrat Muhammad bin Maslama ﷺ exclaimed, "To this day have I never smelt anything so good!" Ka'b said, "I have the most fragranced Arab women and the most beautiful ones." Hadhrat Muhammad bin Maslama ﷺ said, "Do allow me to smell your head." "Why certainly," said Ka'b smugly. Hadhrat Muhammad bin Maslama ﷺ smelt Ka'b's head and allowed his companions to do so as well. Thereafter, Hadhrat Muhammad bin Maslama ﷺ asked, "Will you permit me a second time?" When Ka'b allowed him, Hadhrat Muhammad bin Maslama ﷺ took firm hold of Ka'b's head and said to the others, "Get him!" They then killed him and reported back to Rasulullaah ﷺ.

According to a narration of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ, Rasulullaah ﷺ praised Allaah when they reported back to him. A narration of Ibn Sa'd states that (after killing Ka'b) when Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ and his companions reached Baqee Gharqad (the graveyard), they shouted "Allaahu Akbar!". Rasulullaah ﷺ was busy performing salaah that night and when he heard them shout "Allaahu Akbar!", he also shouted "Allaahu Akbar!" because he guessed that they had already killed Ka'b. When they came to him, Rasulullaah ﷺ commented, "(You have the) Faces of successful people." "Your face is too, O Rasulullaah ﷺ," they responded. They then threw Ka'b's head before Rasulullaah ﷺ and he praised Allaah for Ka'b's death.

A narration of Hadhrat Ikrama states that (after Ka'b's death) the Jews became terrified and came to Rasulullaah ﷺ. They said, "Our leader was killed by deception." Rasulullaah ﷺ reminded them of Ka'b's treacherous ways and about how he instigated against Islaam and harmed the Muslims. Ibn Sa'd adds that after this, the Jews became scared and kept silent. (1)

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Ibn Is'haaq narrates that Rasulullaah ﷺ once announced, "Who will see to Ibn Ashraf for me?" Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ said, "I shall see to him for you, O Rasulullaah ﷺ. I shall kill him." Rasulullaah ﷺ said, "Do so if you can." Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ spent the next three days without eating or drinking anything besides what was needed to preserve his life. When Rasulullaah ﷺ was informed about this, he called Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ and asked him why he had stopped eating and drinking. He replied, "I have promised you something that I am unsure whether I will be able to fulfil." Rasulullaah ﷺ said to him, "All you have to do is to try."

Another narration of Ibn Is'haaq from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ even walked with Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ and his companions up to Baqee Gharqad and pointed them in the direction saying, "Proceed with the name of Allaah. O Allaah! Assist them." (2)

## Abu Raafi Sallaam bin Abul Huqayq is Killed

Hadhrat Abdullaah bin Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ says that amongst the many advantages that Allaah had granted Rasulullaah ﷺ (to facilitate the effective propagation of Deen) was that the two (Ansaar) tribes of the Khazraj and Aws were always competing to serve Rasulullaah ﷺ just as two wrestlers compete. Whenever the Aws did something to benefit Rasulullaah ﷺ, the Khazraj would say, "By Allaah! By doing this you shall not surpass our standing with Rasulullaah ﷺ." They would then stop at nothing to match the feat. Similarly, whenever the Khazraj did something to win Rasulullaah ﷺ's favour, the Aws would say the same thing.

Therefore, when the Aws managed to kill Ka'b bin Ashraf for his hostilities towards Rasulullaah ﷺ, the Khazraj said, "By Allaah! You people shall never

(1) Bukhari, as quoted in *Fat'hul Baari* (Vol.7 Pg.239).

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.7). In his *Fat'hul Baari* (Vol.7 Pg.237), Ibn Hajar has confirmed that the narration of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ is reliable.

surpass us by doing this." They then discussed who was as hostile towards Rasulullaah ﷺ as Ka'b bin Ashraf was. They arrived at the conclusion that such a person was Ibn Abul Huqayq who lived in Khaybar. They therefore sought permission from Rasulullaah ﷺ to kill him and when permission was granted, five men from the Banu Salamah family of the Khazraj left. They were Hadhrat Abdullaah bin Ateek رضى الله عنه, Hadhrat Mas'ood bin Sinaan رضى الله عنه, Hadhrat Abdullaah bin Unays رضى الله عنه, Hadhrat Abu Qataadah Haarith bin Rib'ee رضى الله عنه and Hadhrat Khuzaa'ee bin Aswad رضى الله عنه who was their ally from the Bani Aslam family. When they left, Rasulullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رضى الله عنه as their Ameer and forbade them from killing any women and children.

When the Sahabah رضى الله عنهم reached Khaybar, they went to the house of Ibn Abul Huqayq at night. Every room in the house was locked from outside so that none could come out. Ibn Abul Huqayq had an upstairs room to which a ladder made of date fibres led. The Sahabah رضى الله عنهم climbed the ladder and standing at his door, they sought permission to enter. When Ibn Abul Huqayq's wife came out to ask who they were, they said that they were Arabs looking for grain supplies. She pointed them to Ibn Abul Huqayq and they entered the room.

The Sahabah رضى الله عنهم narrate, "When we entered the room, we locked the door behind us fearing that nothing should become an obstacle between us and him. His wife started screaming to alert him about our arrival and we rushed to him brandishing our swords as he lay on the bed. By Allaah! It was only the whiteness of his body that led us to him in the darkness of the night. He appeared to be a white Coptic cloth thrown on the bed. When his wife gave us away, one of our men lifted his sword over her but immediately retrained himself when he remembered the instructions of Rasulullaah ﷺ. Had it not been for this, we would have killed her that night. When we attacked him with out swords (and he was still not dead) Hadhrat Abdullaah bin Unays رضى الله عنه pushed his sword into Ibn Abul Huqayq's belly with such force that the sword went right through him as he pleaded, "Enough! Enough!" We then left the room."

"Hadhrat Abdullaah bin Ateek رضى الله عنه was poor sighted and fell from a step, injuring his leg very badly. We carried him until we reached one of the water inlets of a Jewish fortress. We crept in as the Jews lit fires and vigorously searched for us everywhere. When they eventually lost hope of finding us, they returned to Ibn Abul Huqayq and surrounded him as he was dying. We asked ourselves, 'How would we get to know whether the enemy of Allaah has died?' One of us volunteered to go and find out. He proceeded and walked amongst the Jews."

The Sahabi رضى الله عنه who went says, "I found his wife and several Jewish men around Ibn Abul Huqayq. His wife carried a lantern in her hand and was speaking to the others as she looked at her husband's face. She was saying, 'I swear by Allaah that I heard the voice of Ibn Ateek but I then disagreed with myself and said, 'How can Ibn Ateek be in this place?!' She then looked properly at the face of Ibn Abul Huqayq and exclaimed, 'By the lord of the Jews! He is dead!' Nothing

pleased me more than hearing this."

The Sahabi رَضِيَ اللَّهُ عَنْهُمْ reported back to his companions and carrying Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ, they returned to Rasoolullaah ﷺ and informed him of the death of Allaah's enemy. They then started disputing about who had killed him, each one of them claiming to have done it. Rasoolullaah ﷺ asked them to give him their swords and after inspecting them, Rasoolullaah ﷺ said about the sword of Hadhrat Abdullaah bin Unays رَضِيَ اللَّهُ عَنْهُمْ, "This one had killed him for I see traces of food on it." (1)

Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُمْ narrates that Rasoolullaah ﷺ sent some men from the Ansaar to kill the Jew Abu Raafi. Rasoolullaah ﷺ appointed Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ as their Ameer. Abu Raafi used to harm Rasoolullaah ﷺ greatly and assist others against him. He was staying in a fortress somewhere in Hijaaz (Khaybar). When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ drew close to the fortress, the sun had already set and the people had already returned home with their animals. Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُمْ said to the others, "Sit here. I shall go and devise a plan with the gatekeeper to enter the gate." When he approached the gate of the fortress, he covered himself with his clothes so that he resembled a person answering the call of nature. By then all the people had already entered. The gatekeeper then shouted to him, "O servant of Allaah! If you wish to enter, please do so because I want to lock the gates."

Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُمْ narrates further. He says, "So I entered and hid myself away. Eventually, when everyone had entered, the gatekeeper locked the gates and hung the keys on a nail. I went to the keys, took them and opened the gates. Stories used to be recited every night to Abu Raafi who was in the upper story of his home. When the story-tellers had left, I climbed the ladder to his room. As I opened each door, I locked it behind me saying to myself that if the people find out about me, they will only reach me after I had killed Abu Raafi. When I reached him, he was in a dark room with his wife and I had no idea where he was in the room. I said, 'Abu Raafi!' When he replied, 'Who is it?' I charged in the direction of the voice and struck him with my sword. However, because I was afraid, my strike did not kill him. When he started screaming, I left the room and waited awhile. I then entered and asked, 'What is all this commotion, O Abu Raafi?' He said, 'Woe to your mother! Someone in the room has just struck me with a sword.' I then struck him again but rather than killing him, I only succeeded in wounding him. I then pushed the bade of my sword into his belly until it reached his back and I was convinced that I had killed him."

"I then started opening door after door until I reached the ladder. (As I climbed down, I reached a place where) I placed my foot down thinking that I had reached the ground, but I fell in the moonlit night. My shinbone broke and I carried on walking after bandaging it with my turban. I then sat at the gate telling myself that I shall not leave until I am certain that I had killed him. When the cock crowed, an announcer stood on the wall and announced, 'Abu Raafi the

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137) and the *Seerah* of Ibn Hishaam (Vol.2 Pg.190)

trader of Hijaaz has died.' I walked back to my companions and said, 'Success! Allaah has killed Abu Raafi.' When I got back to Rasulullaah ﷺ and informed him about the events, he asked me to stretch out my leg. When I did so, he passed his and over my leg and it (was cured so well that it) felt as if nothing was ever wrong with it." (1)

Another narration states that when Hadhrat Abdullaah bin Ateek رَضِيَ اللَّهُ عَنْهُ and the others came back to Rasulullaah ﷺ, he was on the pulpit and (seeing them approach he) said, "The faces of success!" They replied, "It is your face that is successful, O Rasulullaah ﷺ!" He then asked, "Have you killed him?" When they replied in the affirmative, Rasulullaah ﷺ asked to see the sword. Rasulullaah ﷺ then drew the sword from its sheath and (after inspecting it he) said, "Yes! Here are traces of food on the blade." (2)

## The Jew Ibn Shayba is Killed

The daughter of Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ narrates from her father that when Rasulullaah ﷺ once permitted the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to kill any Jew they could, Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ attacked and killed a Jewish trader called Ibn Shayba who interacted and traded with the Muslims. When Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ did this, his elder brother Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ who was not yet a Muslim started hitting Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ saying, "You enemy of Allaah! You have killed him whereas I can swear by Allaah that most of the fat in your stomach has come from his wealth." Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ replied, "I swear by Allaah that had Rasulullaah ﷺ commanded me to kill you, I would have decapitated you." This was the beginning of Hadhrat Huwayyisa's conversion to Islaam. (Surprised by this statement of his brother's), Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ asked, "Had Muhammad ﷺ commanded you to kill me, you would have done it?" Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! I certainly would." Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ then commented, "By Allaah! The religion that has taken you to this must certainly be astounding." (3)

Another narration quotes that Hadhrat Muhayyisa رَضِيَ اللَّهُ عَنْهُ said, "That personality has commanded me to kill Ibn Shayba for whom I shall even kill you if he so commands me." This narration also adds that Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ then accepted Islaam. (4)

## The Ansaar in the Battles against the Banu Qaynuqah, Banu Nadheer and Banu Qurayzah Tribes

### The Episode of the Banu Qaynuqah Tribe

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that after Rasulullaah ﷺ had

(1) Bukhari.

(2) Bukhari, narrating from sources exclusive to him and not used by the other Imaams of the *Sitta*. The narration is quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.137).

(3) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.90).

(4) Ibn Is'haaq. Abu Dawood has also reported the narration in which he quotes that Hadhrat Huwayyisa رَضِيَ اللَّهُ عَنْهُ only said, "You have his wealth in your stomach."



defeated the Quraysh in the Battle of Badr, he gathered the Jews (of Madinah) in the marketplace of the Banu Qaynuqah tribe. He then said to them, "O Jews! Accept Islaam before you suffer the same fate as the Quraysh suffered in the Battle of Badr." The Jews said, "The Quraysh do not know how to fight. If you were to fight against us, you would learn that we are real men." It was then that Allaah revealed the following verse of the Qur'aan:

﴿قُلْ لِلَّذِينَ كَفَرُوا سَعْيَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّنْهُم مِّثْلَهُمْ رَأَىٰ الْعَيْنُ ۖ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٣﴾﴾

(سورة آل عمران: ١٢، ١٣)

Say to the Kaafooroon, "You shall be overpowered (*by the Muslims in this world*) and gathered in Jahannam (*in the Aakhirah*), which is the worst of beddings (*places*).<sup>(1)</sup> Indeed there was a sign for you in the two groups which met (*during the Battle of Badr*). One group fought in the way of Allaah (*in the obedience of Allaah, this was the Muslim army led by Rasulullaah ﷺ*) while the other was (*the group of*) Kuffaar, who saw them (*the Muslims*) as twice their number with their very eyes (*Allaah made the Muslims seem twice their number to the Kuffaar*). Allaah strengthens with His aid whoever He wills. Truly in this is a lesson for those with foresight. {Surah Aal Imraan, verses 12, 13}

Another narration states that the Jews said to Rasulullaah ﷺ, "O Muhammad! Do not pride yourself on the fact that you have killed some people of the Quraysh who were unseasoned in the art of warfare and did not know how to fight. Should you fight against us, you would soon learn that we are real men and that you have not met the likes of us in battle."<sup>(2)</sup>

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Imaam Zuhri رَضِيَ اللَّهُ عَنْهُ narrates that after the Mushrikeen were defeated at Badr, the Muslims said to their Jewish acquaintances, "Accept Islaam before Allaah makes you suffer a day like the day of Badr." Maalik bin Sayf commented, "Are you deceived by that fact that you have defeated a group of people from the Quraysh who have no knowledge of warfare? If we resolve to amass all our forces against you, you would have no power to fight us."

Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ then said, "O Rasulullaah ﷺ! I have many Jewish friends who are powerful men with plenty weapons and great influence. However, I release myself from their friendship to adopt the friendship of Allaah and His Rasool ﷺ. I shall have no protecting friend besides Allaah and His Rasool ﷺ." To this, (the hypocrite) Abdullaah bin Ubay commented, "On the contrary, I shall not release myself from the friendship of the Jews for I am a person who needs them." Addressing Abdullaah bin Ubay, Rasulullaah ﷺ said,

(1) Ibn Is'haaq, as quoted in *Fat'hul Baari* (Vol.7 Pg.334).

(2) Abu Dawood (Vol.4 Pg.141).

"O Abu Hubaab! You have opted for the friendship of the Jews in defiance of what Ubaadah bin Saamit has said. You may have their friendship for he does not." Abdullaah bin Ubay said, "In that case, I am content with this state of affairs." It was then that Allaah revealed the following verses of the Qur'aan:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ وَاللَّهُ يَعْلَمُكَ مِنَ النَّاسِ ۚ﴾ (سورة المائدة: ٥١ تا ٦٧)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*). Whoever of you befriends them, then he is surely from among them (*because all the Kuffaar are one community*). Verily Allaah does not guide a nation of wrong-doers (*who befriend the Kuffaar*) ... Allaah shall protect you from the people. {Surah Maa'idah, verses 51-67} (1)

Another narration states that when the Jewish Banu Qaynuqah tribe started hostilities against Rasulullaah ﷺ, Abdullaah bin Ubay bin Salool sided with them and stood in their defence. Hadhrat Ubaadah bin Saamit ؓ who was also an ally of the Banu Qaynuqah just like Abdullaah bin Ubay was, went to Rasulullaah ﷺ and made it clear that he was forsaking them in favour of Rasulullaah ﷺ and releasing himself from the alliance he had previously forged with them so that he could adopt complete allegiance to Allaah and His Rasool ﷺ. He said, "O Rasulullaah ﷺ! I choose to adopt the friendship of Allaah, His Rasool ﷺ and the Mu'mineen while I release myself from the alliance and friendship of those Kuffaar." It was with reference to Hadhrat Ubaadah ؓ and Abdullaah bin Ubay that the following verses of Surah Maa'idah were revealed:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾﴾ (سورة المائدة: ٥١ تا ٥٦)

O you who have Imaan! Do not take the Jews and Christians as friends (*confidantes*). They (*all Kuffaar*) are only the friends of each other (*and cannot be your friends*) ... Whoever befriends Allaah, His Rasool ﷺ and the Mu'mineen (*instead of befriending the Kuffaar*), then indeed only the party of Allaah (*those with Him*) shall be victorious (*in both worlds*). {Surah Maa'idah, verses 51-56} (2)

## The Episode of the Banu Nadheer Tribe

A Sahabi ؓ narrates that before the Battle of Badr, the Kuffaar of the Quraysh wrote to (the hypocrite) Abdullaah bin Ubay and others like him who

(1) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.69).

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.4).

worshipped idols. In their correspondence, they intimidated them for granting shelter to Rasulullaah ﷺ and the Sahabah (رضي الله عنهم) and threatened to attack them with a combined force of all the Arabs. Abdullaah bin Ubay and the others therefore resolved to fight the Muslims. Rasulullaah ﷺ then approached them and said, "No one has schemed against you as the Quraysh have done. All they intend doing is to sow discord amongst you (because the members of your own families are Muslims)." They realised that Rasulullaah ﷺ was right and dispersed (gave up the idea of fighting the Muslims).

After the Battle of Badr, the Kuffaar of the Quraysh wrote to the Jews, telling them that they (the Jews) were well fortified and well armed (and could therefore fight the Muslims). In their letter, they also threatened the Jews (with aggression if the Jews refused to fight the Muslims). The Jews of the Banu Nadheer tribe therefore resolved to betray the trust of the Muslims. They sent a message to Rasulullaah ﷺ saying, "Come to us with two of your companions and three of our scholars will meet you. If they (accept Islaam and) follow you, we shall all follow suit." As Rasulullaah ﷺ prepared to meet them, the three Jews hid daggers in their cloaks. However, before Rasulullaah ﷺ met with them, a (Jewish) woman from the Banu Nadheer whose brother had accepted Islaam and was living amongst the Ansaar sent a message to her brother informing him about the scheme of the Banu Nadheer. Rasulullaah ﷺ then returned and marched with a battalion against them early in the morning. The Muslims laid siege to their fortress that day and the following day Rasulullaah ﷺ marched on to the fortress of the Banu Qurayzah. Rasulullaah ﷺ also laid siege to their fortress and they entered into a treaty with him.

Rasulullaah ﷺ then returned to the Banu Nadheer and (when they refused to enter into a treaty, he) fought them until they finally surrendered on condition that they go into exile and be allowed to take with them anything besides weapons that could be loaded on their camels. They then loaded their camels to the extent that they even loaded the doors of their houses. They therefore demolished their homes with their own hands and loaded on their camels the scraps of wood that suited them. **This expulsion was the first exile to Shaam.** (1)

Hadhrat Abdullaah bin Abbaas (رضي الله عنه) narrates that Rasulullaah ﷺ maintained the siege of the Banu Nadheer until they could not hold out any longer and were forced to give in to all his demands. They eventually agreed that their lives would be spared and that they would be expelled from their hearth and home to settle in Adhra'at in Shaam (a place close to Amman and Balqaa). Rasulullaah ﷺ allowed them a camel and a water bag between every three persons. (2)

Another narration states that Rasulullaah ﷺ sent Hadhrat Muhammad bin Maslama (رضي الله عنه) to the Banu Nadheer with instructions to allow them three days to leave. (3) According to another narration, the message that Rasulullaah ﷺ

(1) Ibn Mardaway and Abd bin Humayd narrating from Abdur Razzaaq. Refer to *Fat'hul Baari* (Vol.7 Pg.232). Abu Dawood, Abdur Razzaaq, Ibn Mundhir and Bayhaqi have also reported the narration as mentioned in *Badhlul Majhood* (Vol. Pg.) quoting from *Durrul Manthoor*.

(2) Bayhaqi.

(3) Bayhaqi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.333).

sent with Hadhrat Muhammad bin Maslama ﷺ read, "Leave my land and never live with me as long as you intend to be treacherous. I am giving you ten days to leave." (1)

## The Episode of the Banu Qurayzah Tribe

Hadhrat Aa'isha ﷺ says, "I came out of the house during the Battle of Khandaq and was following the people when I heard footsteps on the ground behind me. It was Sa'd bin Mu'aadh ﷺ and his nephew Haarith bin Aws ﷺ carrying a shield. I immediately sat down on the ground and Sa'd ﷺ passed by wearing a coat of steel armour. (Because of his extraordinary height) Part of his body was exposed and I feared for those parts (that an enemy should not strike him there). Sa'd ﷺ was one of the largest and tallest of people and was reciting the following couplets as he passed:

*'Wait awhile until Hamal reaches the battle*

*How beautiful is death when its term arrives'*

I then stood up and entered an orchard where I found a group of Muslims sitting. Amongst them was Hadhrat Umar ﷺ and a person wearing a helmet. (When he saw me) Hadhrat Umar ﷺ said, 'What brings you here? By Allaah! You are certainly a brave woman. Do you not fear that a calamity may befall us or that we are defeated?' He continued reprimanded me until I wished that the earth should open up at that moment so that I could enter it. The other person then lifted his helmet and I saw that he was Talha bin Ubaydilaah ﷺ. He said, 'Shame on you Umar. You have been overdoing things since today. Where else can we run to except to Allaah?'"

"A man from the Quraysh called Ibn Arqa shot an arrow at Sa'd bin Mu'aadh ﷺ and said, 'Take that for my name is Ibn Arqa!' the arrow struck an artery in his arm and cut it wide open. Sa'd ﷺ had been an ally of the Banu Qurayza during the Period of Ignorance and prayed to Allaah saying, 'O Allaah! Do not let me die until I have had the pleasure of seeing what is to become of the Banu Qurayza'. His artery then stopped bleeding. Allaah then sent a cyclonic wind against the Mushrikeen, thereby alleviating the Mu'mineen of having to fight. Allaah is Most Powerful and Mighty."

Hadhrat Aa'isha ﷺ continues narrating. She says that (since the Mushrikeen were forced to retreat,) Abu Sufyaan and those with him returned to Tihaama while Uayyana bin Badr and his people returned to Najd. The Banu Qurayza returned and locked themselves up in their fortresses. Meanwhile, Rasulullaah ﷺ returned to Madinah and had a tent pitched for Sa'd ﷺ in the Masjid. Hadhrat Jibra'eel ﷺ then arrived and had sand on his front teeth (indicating that he was still engaged in battle). He asked Rasulullaah ﷺ, "Have you already put down your weapons? By Allaah, the angels have not yet put down their weapons. You should now fight the Banu Qurayza." Rasulullaah ﷺ therefore wore his armour and had an announcement made that the Sahabah ﷺ should

(1) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.7 Pg.233).

march for battle. As they passed by the Banu Ghanam tribe who lived in the neighbourhood of the Masjid, Rasulullaah ﷺ asked them if anyone had passed by them. They told him that Hadhrat Dihya Kalbi ؓ had passed by. The beard, age and face of Hadhrat Jibra'eel ؑ resembled that of Hadhrat Dihya Kalbi ؓ (because Hadhrat Jibra'eel ؑ appeared in the semblance of Hadhrat Dihya ؓ). It was therefore Hadhrat Jibra'eel ؑ whom the Banu Ghanam tribesmen had seen passing). When Rasulullaah ﷺ arrived at the fortresses of the Banu Qurayza, he laid siege to them for twenty-five nights.

When the Banu Qurayza could no longer bear the siege and their suffering grew intense, they were asked to surrender to the decision of Rasulullaah ﷺ. When they consulted with Hadhrat Abu Lubaba ؓ, he indicated to them that they would be killed. They then asked to surrender to the decision of Hadhrat Sa'd bin Mu'aadh ؓ. Rasulullaah ﷺ allowed them to do so and Hadhrat Sa'd bin Mu'aadh ؓ was brought on a donkey fitted with a carriage made from the bark of a date palm. He was lifted on to the donkey and his people surrounded him. (Interceding on behalf of the Banu Qurayza) The people said to Hadhrat Sa'd ؓ, "O Abu Amr! They are your allies, your friends, they are of assistance during times of need and people whom you know." However, Hadhrat Sa'd ؓ gave no reply and did not even pay any attention to them.

Eventually, when he drew close to the settlement of the Banu Qurayza, Hadhrat Sa'd ؓ turned to his people and said, "The time has come for me not to be concerned about the criticism of critics when it concerns Allaah." Hadhrat Aa'isha ؓ narrates further from Hadhrat Abu Sa'eed Khudri ؓ that when Hadhrat Sa'd ؓ arrived, Rasulullaah ﷺ said to the Sahabah ؓ, "Stand up for your leader and help him to dismount." Hadhrat Umar ؓ remarked, "Our leader is Allaah." Rasulullaah ﷺ repeated, "Help him down." After the Sahabah ؓ had helped Hadhrat Sa'd ؓ down, Rasulullaah ﷺ said to him, "Decide their fate." Hadhrat Sa'd ؓ said, "I have decided that all their warriors should be executed, that their families should be taken captive and that their wealth be distributed as booty." Rasulullaah ﷺ commented, "You have decided their fate according to the decision of Allaah and His Rasool ﷺ."

Hadhrat Sa'd ؓ then made the following du'aa, "O Allaah! If you have reserved any battle for your Nabi ﷺ against the Quraysh, then preserve me for it. However, if You have terminated all battles between him and them, then take me to You." Although his wound had already healed by then and the only sign of it was a mark resembling an earring, it opened up again. He then had to return to the tent that Rasulullaah ﷺ had pitched for him in the Masjid. Hadhrat Aa'isha ؓ narrates further, "Rasulullaah ﷺ, Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ went to visit him. I swear by the Being in Whose control is the life of Muhammad ﷺ! As I sat in my room, (when Hadhrat Sa'd ؓ passed away after a few days) I could recognise the crying of Hadhrat Umar

ﷺ from that of Hadhrat Abu Bakr ﷺ. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were just as Allaah described them in the Qur'aan when He says:

(رُحَمَاءُ بَيْنَهُمْ) (سورة الفاتحه: ٢٩)

"Compassionate amongst themselves" {Surah Fatah, verse 29}

Hadhrat Alqama narrates that he then asked Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, "Dear mother! What did Rasulullaah ﷺ then do?" Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا replied, "Although Rasulullaah ﷺ would not cry often upon the death of anyone, when he was really grieved, he would hold his beard." (1)

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا also narrates that when Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ passed away, Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ cried whereas Rasulullaah ﷺ usually only held his beard when his grief grew intense. She says further, "I could also recognise the crying of my father (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) from that of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ." (2)

Another narration states that when Rasulullaah ﷺ returned from the burial of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ, his tears flowed on to his beard. (3)

## The Ansaar Prided themselves on their Accomplishments in Deen

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that on one occasion the Aws and Khazraj tribes boasted to each other. The Aws said, "Amongst us was the person whom the angels bathed (after his martyrdom). He was Handhala bin Raahib رَضِيَ اللَّهُ عَنْهُ. Also amongst us was the person for whom the throne of Allaah shook (when he passed away). He was Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ. Amongst us was also the person who was protected by a swarm of wasps (when the Mushrikeen intended to mutilate his body). He was Aasim bin Thaabit bin Abil Aflah رَضِيَ اللَّهُ عَنْهُ. We also had in our ranks the person whose testimony was allowed (by Rasulullaah ﷺ) in place of the testimony of two people. He was Khuzayma bin Thaabit رَضِيَ اللَّهُ عَنْهُ. May Allaah be pleased with all of them."

In response to this, the members of the Khazraj said, "We have four persons who memorised the entire Qur'aan during the lifetime of Rasulullaah ﷺ. There were none besides them who achieved this honour. They were Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ, Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ, Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ and Abu Zaid رَضِيَ اللَّهُ عَنْهُ. May Allaah be pleased with all of them." (4)

(1) Ahmad. This narration is authentic and there are many others like it, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.123). Ibn Sa'd (Vol.3 Pg.3) has also reported the narration. Haythami (Vol.6 Pg.138) and the author of *Isaaba* (Vol.1 Pg.274) have commented on the chain of narrators. As quoted in *Kanzul Ummaal* (Vol.7 Pg.40), Abu Nu'aym has also reported the narration and then mentioned several other Ahadeeth concerning the merits of Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ.

(2) Ibn Jareer in his *Tahdheeb*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.42).

(3) Tabraani. Haythami (Vol.9 Pg.309) has commented on the chain of narrators.

(4) Abu Ya'la, Bazaar, Tabraani all narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41). Abu Awaana and Ibn Asaakir have also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.139).

## The Ansaar Sacrifice worldly Pleasures and its Temporary possessions in Exchange for the Pleasure of Allaah and His Rasool ﷺ

### The Story of The Ansaar when Makkah was Conquered

Hadhrat Abdullaah bin Rabaah ؓ says, "Hadhrat Abu Hurayra ؓ and I were part of many delegations that came to Hadhrat Mu'aawiya ؓ during Ramadhaan. We used to prepare food for each other and Hadhrat Abu Hurayra ؓ very often invited us (to his camp<sup>(1)</sup>) for meals. I once told myself that I should also invite everyone to my camp for meals. I therefore had meals prepared and when I met Hadhrat Abu Hurayra ؓ for the Isha salaah, I said to him, 'O Abu Hurayra ؓ! Meals will be served at my place tonight.' He commented, 'You have beat me to it.' 'I certainly have,' I replied. When the people were with me after I had called them, Hadhrat Abu Hurayra ؓ said, 'O gathering of Ansaar! Should I not inform you about an incident about your people?'"

Hadhrat Abu Hurayra ؓ then continued to relate the incident of the conquest of Makkah. He said that when Rasulullaah ﷺ entered Makkah, he appointed Hadhrat Zubayr ؓ to take charge of one of the flanks of the army. He then appointed Hadhrat Khaalid bin Waleed ؓ to take charge of the other flank of the army while Hadhrat Abu Ubaydah ؓ was put in charge of those Muslims who had no armour. As Rasulullaah ﷺ remained with his contingent, the rest marched through the centre of the valley. The Quraysh gathered the riffraff of their society and said, "We will send this lot forward (against the Muslims). If they achieve any success, we shall join them. If they are defeated, we shall have to give in to the demands of Rasulullaah ﷺ."

Hadhrat Abu Hurayra ؓ narrates further that when Rasulullaah ﷺ lifted his gazes, he saw him and called for him. Hadhrat Abu Hurayra ؓ replied, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ said, "Call the Ansaar for me and ensure that none but them come." Hadhrat Abu Hurayra ؓ called for them and they arrived. When they had gathered around Rasulullaah ﷺ, he said to them, "Do you see the riffraff of the Quraysh and those with them?" Passing his one hand over the other, Rasulullaah ﷺ then said, "Mow them down and then meet me at Safa." Hadhrat Abu Hurayra ؓ says, "We then proceeded. We were in a position of killing as many of the Quraysh as we pleased, while none of them were in a position to offer any resistance."

Hadhrat Abu Sufyaan ؓ then said, "O Rasulullaah ﷺ! You have permitted the extermination of all the Quraysh. There shall be none of the Quraysh left after today." Rasulullaah ﷺ said, "Whoever locks his door shall be safe and whoever enters the house of Abu Sufyaan shall be safe." The people then locked

(1) An addition reported by a narrator called Haashim.

their houses. Rasulullaah ﷺ then went to the Kabah and starting from the Black Stone, he performed Tawaaf. As he performed Tawaaf, Rasulullaah ﷺ passed an idol standing next to the Kabah, which people used to worship. He was holding a bow on one end and poked the eye of the idol as he recited the following verse of the Qur'aan:

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾ (سورة بنى اسرائيل: ٨١)

... The truth has arrived and falsehood has disappeared. Indeed, falsehood was bound to disappear. {Surah Bani Israaeel, verse 81}

Rasulullaah ﷺ then went to Mount Safa and climbed it until he could see the Kabah. He then raised his hands and engaged in Dhikr and Du'aa for some time. Standing below him, the Ansaar said to each other, "It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ." Hadhrat Abu Hurayra ؓ says further, "Revelation then started to descend on Rasulullaah ﷺ and when this happened it was no secret to any of us and no one would look at Rasulullaah ﷺ until it was finished."

Once the revelation had stopped, Rasulullaah ﷺ lifted his gazes and said, "O assembly of Ansaar! Was it you who said, 'It seems like the love for his city and pity for his people has overtaken Rasulullaah ﷺ'?" When the Ansaar admitted that they had made the statement, Rasulullaah ﷺ said, "What will my name then be? I am certainly the servant of Allaah and His Rasul. I have made Hijrah towards Allaah and towards you people. My life shall be with you and my death as well." The Ansaar then came weeping to Rasulullaah ﷺ saying, "By Allaah! We only said what we did so that Allaah and His Rasool ﷺ should remain exclusively ours (we feared that you should not leave us to settle in Makkah)." Rasulullaah ﷺ said, "Verily Allaah and His Rasool ﷺ believe you and accept your excuse (believing that you said it out of extreme love)." (1)

## The Story of The Ansaar During the Battle of Hunayn and the Statement of Rasulullaah ﷺ about them

Hadhrat Anas ؓ narrates that when the Battle of Hunayn took place, the Hawaazin, Ghitfaan and other tribes came (to the battlefield) with their stock animals as well as their families (indicating that they intended to fight until the end). Rasulullaah ﷺ arrived with ten thousand Sahabah ؓ and many others who had been granted amnesty (when Makkah was conquered).

However, (when the Muslim army was caught by surprise, the Muslims fled the battlefield and) Rasulullaah ﷺ was left all alone. Rasulullaah ﷺ then made two distinct announcements. Turning to his right, Rasulullaah ﷺ said, "O Assembly of Ansaar!" The Ansaar responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then turned to his left and announced, "O Assembly of Ansaar!" The Ansaar again

(1) Ahmad, Muslims and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.307). Ibn Abi Shayba has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135).



responded by saying, "We are at your service, O Rasulullaah ﷺ! Accept the glad tidings that we are with you." Rasulullaah ﷺ then dismounted his white mule saying, "I am the servant of Allaah and His Rasul." The Mushrikeen were later defeated and Rasulullaah ﷺ received a vast amount of booty.

Rasulullaah ﷺ distributed the booty amongst the Muhaajireen and those who had been granted amnesty. The Ansaar received nothing. Some people of the Ansaar then commented, "We are called when times are difficult, but the booty is given to others." When this statement reached Rasulullaah ﷺ, he gathered the Ansaar in a tent and asked, "O Assembly of Ansaar! What is this that has reached me?" when they remained silent, Rasulullaah ﷺ said, "O Assembly of Ansaar! Does it not please you that while people return home with worldly articles, you would be returning with the Rasool ﷺ of Allaah, who you shall keep in your homes?" The Ansaar replied, "It certainly does please us." Rasulullaah ﷺ added, "If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar." A narrator by the name of Hishaam says that he then asked Hadhrat Anas رضی اللہ عنہ, "O Abu Hamza! Were you present here?" Hadhrat Anas رضی اللہ عنہ replied, "How could I absent myself?" (1)

Hadhrat Abu Sa'eed Khudri رضی اللہ عنہ narrates that when Rasulullaah ﷺ received the booty from the Battle of Hunayn, he distributed it amongst the members of the Quraysh whose hearts he wanted to win over and amongst the Arabs who asked for a share. When the Ansaar neither received a small or large part of it, they were so hurt that one of them said, "By Allaah! Rasulullaah ﷺ has rejoined with his people." Hadhrat Sa'd bin Ubaadah رضی اللہ عنہ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! This tribe of Ansaar feel hurt about you." "Why is that?" asked Rasulullaah ﷺ. Hadhrat Sa'd رضی اللہ عنہ replied, "Because of the way in which you distributed the booty amongst your people and the other Arabs without giving them anything."

Rasulullaah ﷺ asked, "What are your feelings, O Sa'd?" Hadhrat Sa'd رضی اللہ عنہ replied, "I am but one of my people (I feel the same way)." Rasulullaah ﷺ said, "Gather your people (the Ansaar) in this enclosure and call me once they have gathered." Hadhrat Sa'd رضی اللہ عنہ went out and shouted for them. Once he had gathered them in the enclosure, some Muhaajireen also arrived and Hadhrat Sa'd رضی اللہ عنہ permitted them to enter. When some other Muhaajireen came, he sent them away. When every member of the Ansaar had arrived, Hadhrat Sa'd رضی اللہ عنہ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! The Ansaar tribe have all gathered in the place where you instructed me to gather them."

Rasulullaah ﷺ then went there and stood up to deliver a sermon. After praising Allaah, Rasulullaah ﷺ said, "O Assembly of Ansaar! When I came to you, were you not all astray, after which Allaah guided you? Were you not poverty stricken after which Allaah enriched you? Were you not enemies after which Allaah bonded your hearts?" "Certainly," they replied. Rasulullaah ﷺ then said, "O Assembly of Ansaar! Why do you not respond?" They submitted "What can we

(1) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.357). Ibn Abi Shayba and Ibn Asaakir have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

say, O Rasulullaah ﷺ? What response should we make? The favour is from Allaah and His Rasool ﷺ." Rasulullaah ﷺ said, "By Allaah! You would be speaking the truth and you would be believed in, if you were to say (to me), 'You came to us as an outcast and we granted you shelter. You came to us as a destitute person and we granted you financial assistance. You came to us as in fear and we granted you security. You came to us as without any helpers and we granted you the assistance you needed.'" The Ansaar repeated, "The favour is from Allaah and His Rasool ﷺ."

Rasulullaah ﷺ then comforted them by saying, "O Assembly of Ansaar! Do you feel hurt because of some short-lived sprouts of this world that I have given to some new Muslims whose hearts I intend winning over whereas I have left you to the bounty of Islaam that Allaah has granted you? O Assembly of Ansaar! Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ? I swear by the Being Who controls my life that if everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. O Allaah! Shower Your mercy on the Ansaar, on the children of the Ansaar and the grandchildren of the Ansaar."

The Ansaar then wept until their beards were soaked and they said, "We are pleased with Allaah as our Rabb and with the distribution of Rasulullaah ﷺ." Rasulullaah ﷺ then returned to his tent and the Ansaar dispersed. (1)

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Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ narrates that as a gesture of goodwill, Rasulullaah ﷺ distributed the booty received from the Hawaazin in the Battle of Hunayn amongst the Quraysh and others. This made the Ansaar upset. When Rasulullaah ﷺ heard about this, he went to the Ansaar where they were staying and said, "Whoever is amongst the Ansaar (from other tribes) should go to his tent." Thereafter, Rasulullaah ﷺ recited the Shahaadah, praised Allaah and said, "O Assembly of Ansaar! I have heard about your feelings concerning the booty that I preferred to give others to win over their hearts and so that they should participate in Jihaad after this day after Allaah has entered Islaam deep into their hearts. O Assembly of Ansaar! Has Allaah not favoured you by granting you Imaan, by granting you special virtue and by granting you the best of names, namely the Ansaar (helpers) of (the Deen of) Allaah and the Ansaar (helpers) of Allaah's Rasool ﷺ? Had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar. If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar. Does it not please you to

(1) Ibn Is'haaq and Ahmad also narrating from Ibn Is'haaq. None else have narrated from this source, which is authentic, as mentioned in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Haythami (Vol.10 Pg.30) has commented on the chain of narrators. Ibn Abi Shayba has also reported the narration at length from Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Bukhari has quoted a part from Hadhrat Abdullaah bin Zaid bin Aasim رَضِيَ اللَّهُ عَنْهُ as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.358). Ibn Abi Shayba has also quoted a part as reported in *Kanzul Ummaal* (Vol.7 Pg.136).

know that while other people return home with goats, animals and camels, you should return home with the Rasool of Allaah ﷺ?"

When the Ansaar heard this, they exclaimed, "This pleases us." Rasulullaah ﷺ then said, "Respond to what I have said." They said, "O Rasulullaah ﷺ! You found us in darkness and through you Allaah removed us (from the darkness) taking us into light. You found us on the crumbling edge of Jahannam and through you Allaah saved us. You found us astray and through you Allaah guided us. We are pleased with Allaah as our Rabb, with Islaam as our Deen and with Muhammad ﷺ as our Nabi. O Rasulullaah ﷺ! With an open heart we say that you may do as you please." Rasulullaah ﷺ said, "By Allaah! Had you responded by saying something else, I would have said that you have spoken the truth. You could have said (to me), 'Did you not come to us as an outcast and we granted you shelter? Were people not calling you a liar when we believed you? Did we not accept what people were rejecting from you?' You would be true had you said this."

The Ansaar then said, "On the contrary, the favour is from Allaah and from His Rasool ﷺ. It is the favour and grace of Allaah's Rasool ﷺ that is upon us and on others." The Ansaar then started weeping excessively and Rasulullaah ﷺ wept with them. (1)

Hadhrat Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that when Allaah gave the wealth of the Hawaazin tribe as booty to Rasulullaah ﷺ, he started giving as much as a hundred camels to some people. It was then that some people from the Ansaar commented, "May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin." When Rasulullaah ﷺ was informed about what they said, he called for the Ansaar and gathered them in a leather tent. He did not call anyone besides them. When they had gathered, Rasulullaah ﷺ stood up and said, "What is it that has reached me about you?" Some Ansaar of understanding replied, "O Rasulullaah ﷺ! Our seniors have said nothing but it was some youngsters who said, 'May Allaah forgive Rasulullaah ﷺ. He is giving the Quraysh and leaving us out whereas it is our swords that are dripping with blood of the Hawaazin'"

Rasulullaah ﷺ said, "I have only given to some people who have newly accepted Islaam to win them over. Does it not please you to know that while other people return home with wealth, you should return home with the Rasool of Allaah ﷺ? I swear by Allaah that what you return with is much better than what they return with." When the Ansaar submitted that they were pleased with this, Rasulullaah ﷺ said to them, "You people will soon find that others will be given great preference over you. Exercise patience until you meet Allaah and His Rasool ﷺ. I shall be (waiting for you) at my pond (of Kowthar)." Hadhrat Anas رَضِيَ اللهُ عَنْهُ says that it so happened that the Ansaar were unable to exercise the

(1) Tabraani. Haythami (Vol.10 Pg.31) has commented on the chain of narrators.

necessary patience. <sup>(1)</sup>

Another narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ states that Rasulullaah ﷺ said to the Ansaar, "You are like under clothing to me while others are like outer garments. Does it not please you to know that while other people return home with goats and camels, you should return home with the Rasool of Allaah ﷺ?" "Most certainly!" they replied. Rasulullaah ﷺ then added, "The Ansaar are like an abdomen to me and a place where special clothing is kept (they are very close to me). If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar and had it not been for (the great virtue of) Hijrah, I would have been a man from the Ansaar." <sup>(2)</sup>

### The Qualities of the Ansaar رَضِيَ اللَّهُ عَنْهُمْ

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ narrates that when some wealth came to Rasulullaah ﷺ from Bahrain whilst the Muhaajireen and Ansaar heard about it from each other, they came to Rasulullaah ﷺ early in the morning. The rest of the Hadith is lengthy, but in it Rasulullaah ﷺ mentioned to the Ansaar, "As far as I know, you people turn out in large numbers when situations are hazardous and turn out in small numbers when the occasion arrives for receiving something (you are always there to assist others and care little about receiving things for yourselves)." <sup>(3)</sup>

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said to Hadhrt Abu Talha رَضِيَ اللَّهُ عَنْهُ, "Convey my Salaam to your people (the Ansaar) and inform them that as far as I know, they are extremely chaste and patient people." <sup>(4)</sup> Another narration from Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ states that when Hadhrt Abu Talha رَضِيَ اللَّهُ عَنْهُ visited Rasulullaah ﷺ during the illness in which Rasulullaah ﷺ passed away, Rasulullaah ﷺ said to him, "Convey my Salaam to your people (the Ansaar) for they are extremely chaste and patient people." <sup>(5)</sup>

### The Statement of Rasulullaah ﷺ when Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ Passed Away

Hadhrt Abdullaah bin Shaddaad رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ visited Hadhrt Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ as he was on his deathbed. Rasulullaah ﷺ said, "O chief of his people! May Allaah reward you well. You have fulfilled the pledge you made to Allaah and Allaah shall certainly fulfil His pledge to you." <sup>(6)</sup>

Hadhrt Aa'isha رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah ﷺ said, "No harm can come to a woman whether she stays between two homes of the Ansaar or between her own parents." <sup>(7)</sup>

(1) Bukhari.

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.356)

(3) Askari, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

(4) Bazaar. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(5) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Haakim (Vol.4 Pg.79) has also reported the narration from reliable sources as confirmed by Dhahabi.

(6) Ibn Sa'd (Vol.3 Pg.9).

(7) Ahmad and Bazaar narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.40).

## The Hospitality and service that the Ansaar Rendered

### The Hospitality of the Ansaar and the Story of Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ once came to Rasulullaah ﷺ who had just finished distributing food. Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ mentioned to Rasulullaah ﷺ that a family of the Ansaar from the Banu Zafar tribe were very needy. He also added that most of the members of that family were women. Rasulullaah ﷺ said to him, "O Usayd! You left us (without saying anything) until everything has left our hands. However, if you hear that we receive anything, do remind me of that family." A while later, some barley and dates came to Rasulullaah ﷺ from Khaybar. Rasulullaah ﷺ then distributed it amongst the Muslims and especially gave a large amount to the Ansaar and to that particular family.

Expressing his gratitude, Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ said, "May Allaah grant you the most sublime rewards, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the most sublime rewards to you, O assembly of Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall soon see that others will be given preference over you in leadership and in distribution of wealth. I urge you to be patient until you meet me at the pond (of Kowthar)." (1)

Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ narrates that two families approached him requesting that he ask Rasulullaah ﷺ to include them in the distribution of food or to give them something from it. The one family was from the Banu Zafar tribe while the other was from the Banu Mu'aawiya tribe. When he spoke to Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Certainly. I shall grant each of them a portion. When Allaah gives us again, we shall give them." Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ said, "May Allaah grant you the best rewards, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "In fact, may Allaah grant the best rewards to you Ansaar. As far as I know, you have always been most chaste and most patient. However, after I die, you shall see that others will be given preference over you."

Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ says, "When Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ (became the Khalifah) and was distributing some clothing amongst the people, he sent me a set of clothing, which I regarded to be very little. As I was performing salaah, I noticed a youngster from the Quraysh wearing the same set of clothing which (was so big for him that) he was dragging along. I then recalled the words of Rasulullaah ﷺ: 'After I die, you shall see that others will be given preference over you'. I then said, 'Allaah and His Rasool ﷺ have spoken the truth.' When someone informed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ about this, he came to me as I was still

(1) Ibn Adi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.135). Haakim has also reported the narration in his *Mustadrak* (Vol.4 Pg.79), narrating from reliable sources as confirmed by himself and by Haythami.

performing salaah. He bade me to continue my salaah and when I had finished, he asked, 'What is it that you said?' After informing him, he said, 'I had given that set of clothing to a Sahabi who had participated in the Battle of Badr, the Battle of Uhud and the Pledge of Aqaba. The youngster from the Quraysh (who you saw) went to him, bought it from him and then wore it. Did you think that it (giving preference to others over the Ansaar) would occur during my time?' I conceded by saying, 'I swear by Allaah that I do not think that it would occur during your rein as Khalifah.'" (1)

## The Story of Hadhrat Muhammad bin Maslama

### رَضِيَ اللَّهُ عَنْهُ and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ narrates that as he was going to the Masjid, he noticed a man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man replied, "The Ameerul Mu'mineen." After he had passed by Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ noticed another man from the Quraysh wearing a set of (good) clothing. When he asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. When Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ entered the Masjid, he exclaimed in a loud voice, "Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth! Allaahu Akbar! Allaah and His Rasool ﷺ have spoken the truth!"

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard this, he sent someone to call him. Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ told the man that he first had to perform two Rakaahs of salaah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent the messenger again with the message that he insists that Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ should go to him. However, Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ was adamant that he would not go to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ until he had performed two Rakaahs of salaah. He therefore started his salaah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then came himself and sat beside Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ. When he had complete his salaah, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Do tell me why you raised your voice calling the Takbeer in the place where Rasulullaah ﷺ performed salaah. And why did you say, 'Allaah and His Rasool ﷺ have spoken the truth'."

Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ replied, "O Ameerul Mu'mineen! I was proceeding to the Masjid when I noticed a certain man from the Quraysh wearing a set of (good) clothing. When I asked him who gave him the clothing, the man replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed another man from the Quraysh wearing a set of (good) clothing. When I asked the man who gave him the clothing, the man also replied that the Ameerul Mu'mineen had given it to him. After he had passed by I noticed a man from the Ansaar wearing a set of clothing that was less expensive than the two others. When I asked him who given him the clothing, he informed me that the Ameerul Mu'mineen had given it to him. Although Rasulullaah ﷺ had stated: 'After I die,

(1) Ahmad. Haythami (Vol.10 Pg.33) has commented on the chain of narrators.

you shall see that others will be given preference over you', I do not want it to happen at your hands, O Ameerul Mu'mineen."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then started to weep and said, "I seek forgiveness from Allaah! I shall never do it again." Thereafter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was never seen giving preference to a person from the Quraysh over a person from the Ansaar. (1)

## **Rasulullaah ﷺ Honours Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ once visited Rasulullaah ﷺ with his son. When he greeted with Salaam, Rasulullaah ﷺ said, "Here and here." Rasulullaah ﷺ then made Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ sit on his right and said, "Welcome to the Ansaar. Welcome to the Ansaar." (Out of respect for Rasulullaah ﷺ,) Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ then made his son stand in front of Rasulullaah ﷺ. Rasulullaah ﷺ told the youth to sit and when he did, Rasulullaah ﷺ bade him to sit closer to him. The youth came closer and started kissing the hands and feet of Rasulullaah ﷺ. Rasulullaah ﷺ said, "I am from the Ansaar and from the children of the Ansaar." Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ remarked, "May Allaah honour you as you have honoured us." Rasulullaah ﷺ said, "Verily Allaah has honoured you before I could honour you. However, after I die, you shall soon see that others will be given preference over you. I urge you to be patient until you meet me at the pond (of Kowthar)." (2)

## **Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ Serves Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ served him greatly as they travelled together on a journey. Hadhrat Jareer رَضِيَ اللَّهُ عَنْهُ said, "I have seen the Ansaar do great services to Rasulullaah ﷺ and I therefore serve every person from the Ansaar whom I see." (3)

## **Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ Stays with Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, Who Places himself at his Service**

Hadhrat Habeeb bin Abi Thaabit narrates that Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ once went to Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ to complain about a debt he had (asking Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ for financial assistance). However, Hadhrat Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ did not receive the desired response, but rather received a response that was unpleasant. He then said, "I have heard Rasulullaah ﷺ say, 'After I die, you shall see that others will be given preference over you (Ansaar)'. Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ said, "What else did Rasulullaah ﷺ say

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.329).

(2) Ibn Asaakir. The author of *Kanzul Ummaal* (Vol.7 Pg.134) and Bukhari have commented on the chain of narrators. Nasa'ee, Daar Qutni and Ali bin Madeeni have also reported the narration. Refer to *Mizaan* (Vol.2 Pg.3).

(3) Baghawi, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136).

to you?" Hadhrat Abu Ayyoob ؓ replied that Rasulullaah ﷺ advised them to exercise patience. Hadhrat Mu'aawiya ؓ then said, "Then be patient." Hadhrat Abu Ayyoob ؓ remarked, "I swear by Allaah that I shall never again ask you for anything!"

Hadhrat Abu Ayyoob ؓ then went to Basra where he stayed with Hadhrat Abdullaah bin Abbaas ؓ. Hadhrat Abdullaah bin Abbaas ؓ emptied his home for Hadhrat Abu Ayyoob ؓ and said, "I shall do for you as you had done for Rasulullaah ﷺ." He then instructed his family to leave the house, which they did. Thereafter, he said to Hadhrat Abu Ayyoob ؓ, "You may use anything in the house." In addition, he left with him forty thousand Dirhams and twenty slaves." <sup>(1)</sup>

Another narration adds that Hadhrat Abu Ayyoob ؓ then went to Hadhrat Abdullaah bin Abbaas ؓ in Basra, who had been appointed as its governor by Hadhrat Ali ؓ. Hadhrat Abdullaah bin Abbaas ؓ said, "O Abu Ayyoob! I wish to leave this house for you just as you left your house for Rasulullaah ﷺ." He then instructed his family to leave, which they did. Thereafter, he gave everything in the house to Hadhrat Abu Ayyoob ؓ. When Hadhrat Abu Ayyoob ؓ was leaving the place, Hadhrat Abdullaah bin Abbaas ؓ asked him, "How much do you need?" Hadhrat Abu Ayyoob ؓ told him that he required the amount that he usually received as a grant and eight slaves to work in his fields. His grant was four thousand Dirhams, so Hadhrat Abdullaah bin Abbaas ؓ gave him five times the amount, which was a sum of twenty thousand Dirhams and forty slaves. <sup>(2)</sup>

## **Hadhrat Abdullaah bin Abbaas ؓ Goes out of his Way to Have the Needs of the Ansaar Fulfilled**

Hadhrat Hassaan bin Thaabit ؓ narrates that they were a group of the Ansaar who needed to place a request before the Ameerul Mu'mineen who was either Hadhrat Umar ؓ or Hadhrat Uthmaan ؓ <sup>(3)</sup>. They proceeded with Hadhrat Abdullaah bin Abbaas ؓ and a group of other Sahabah ؓ. Hadhrat Abdullaah bin Abbaas ؓ and the other Sahabah ؓ all spoke to the Ameerul Mu'mineen and mentioned the virtues of the Ansaar. However, the Ameerul Mu'mineen had to make an excuse. The need of the Ansaar was an urgent one and the Sahabah ؓ repeated the request several times. However, they all eventually accepted the excuse and just stood there. Not Hadhrat Abdullaah bin Abbaas ؓ. He persisted and said, "Never! By Allaah! (I shall never accept the excuse because) Then the Ansaar will have no status. They assisted Rasulullaah ﷺ and granted him protection."

(1) Rooyaani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.95). Haakim has also reported the narration from reliable sources as confirmed by Dhahabi.

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.323). Haythami has commented on the chain of narrators. Haakim (Vol.3 Pg.461) has also reported the narration with an extended chain of narrators and commentary.

(3) One of the narrators by the name of Ibn Abi Zinaad was unsure about who the Ameerul Mu'mineen was during that time.



He then continued recounting the virtues of the Ansaar and (referring to Hadhrat Hassaan bin Thaabit رَضِيَ اللَّهُ عَنْهُ, he) added, "Here stands the poet of Rasulullaah ﷺ, who used to compose poems in defence of Rasulullaah ﷺ (whenever the Mushrikeen composed poems against Rasulullaah ﷺ)." In this manner, Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ continued presenting convincing arguments and replied to all objections until the Ameerul Mu'mineen had no option but to accede to the request.

Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ continues to narrate, "We then left after Allaah had fulfilled our need through the speech of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. I then took hold of his hand, praising him and making du'aa for him. In the Masjid we passed the group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ who were with us and who were unable to achieve what Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ had achieved. When they came within earshot, I said to them, 'Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ has proved to be closer to us than you.' 'He certainly has,' they replied. I then said to Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ, 'By Allaah! This is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ of which you are most worthy.' I then recited the following couplets in praise of him (which mean):

***"When he (Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ) speaks, he leaves nothing for another to speak***

***Because of his concise speech that contains nothing superfluous***

***His speech is so convincing and comforting for the soul***

***That it leaves nothing for a needy person to add***

***(Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ) You have reached towering heights without difficulty  
And have reached the apex without being wretched or weak"***<sup>(1)</sup>

Another narration states that Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ said to the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "By Allaah! He (Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ) is worthier than you (of being sympathetic towards us) for this is the filtration of Nabuwaat and the legacy of Nabi Ahmad ﷺ. It is his lineage and excellent character that guides him." The others said, "Do be brief (and give us a poem), O Hassaan." "What they say is true," agreed Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ. Hadhrat Hassaan رَضِيَ اللَّهُ عَنْهُ then recited a poem in praise of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ (which means):

***"When Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ shows you his face***

***You will see virtue and grace in every gathering"***

***He then recited the couplets mentioned above, adding the following couplet to it:***

***"You have been created as an ally of affection and benevolence***

***And as an orator without being inefficient nor incompetent"***

***The Ameerul Mu'mineen said, "In using the word 'inefficient', Hassaan رَضِيَ اللَّهُ عَنْهُ was referring to none but me. However, Allaah shall decide between him and I."***<sup>(2)</sup>

(1) Haakim (Vol.3 Pg.544).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.284).

## Du'aas made for the Ansaar

### The Du'aa that Rasulullaah ﷺ Made for the Ansaar and the Statement Hadhrat Abu Bakr ﷺ made about them in his Sermon

Hadhrat Anas bin Maalik ﷺ narrates that when it became difficult for the Ansaar to continuously use camels to draw and carry water, they gathered before Rasulullaah ﷺ to request that a flowing river be made for them. Rasulullaah ﷺ said, "A warm welcome to the Ansaar! A warm welcome to the Ansaar! A warm welcome to the Ansaar! I shall grant you anything that you ask from me today and anything I ask Allaah for you will be granted." The Ansaar said to each other, "Make the most of the situation and ask him to pray for our forgiveness." They then asked, "O Rasulullaah ﷺ! Pray to Allaah for our forgiveness." Rasulullaah ﷺ then made du'aa saying, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the grandchildren of the Ansaar." Another narration states that Rasulullaah ﷺ also asked Allaah to forgive the spouses of the Ansaar. (1)

Yet another narration states that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar, the grandchildren of the Ansaar and their neighbours." (2)

Another report (3) mentions that Rasulullaah ﷺ said, "O Allaah! Forgive the Ansaar, the children of the Ansaar and the friends of the Ansaar."

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Hadhrat Uthmaan ﷺ narrates that he heard Rasulullaah ﷺ say, "Imaan belongs to Yemen and in the progeny of Qahtaan (an ancient king to whose progeny belongs all the people of Yemen as well as the Ansaar). Hard-heartedness is to be found amongst the progeny of Adnaan whereas in the Himyar tribe is the commander and leader of the Arabs. While the Madh'hij tribe is the chief and defence of the Arabs and the Azd tribe is their shoulders and head (bearing the weight of important matters), the Hamdaan tribe is their crest and their summit. O Allaah! Give honour to the Ansaar through whom Allaah established the Deen; who gave me shelter, who assisted me and who gave me their undaunted support. They are my companions in this world, shall be my party in the Aakhirah and the first of my Ummah to enter Jannah." (4)

Hadhrat Uthmaan bin Muhammad Zubayri narrates that in one of his sermons, Hadhrat Abu Bakr ﷺ related the relationship between the Muhaajireen and the Ansaar to the poem that states:

*"May Allaah reward Ja'far (the Ansaar) on our behalf*

*Who helped us when our shoes made us slip and fall in the path of those who*

(1) Ahmad (Vol.3 Pg.139). Haythami has commented on the narration.

(2) Bazzaar and Tabraani. Haythami (Vol.10 Pg.40) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.41) has commented on the chain of narrators.

(4) Bazzaar, narrating from reliable sources as confirmed by Haythami (Vol.10 Pg.41).

wished to trample us

*They refused to become frustrated with us (through times) that even our mothers Would become frustrated with us, were our mothers to suffer what they (the Ansaar) suffered because of us" (1)*

## Others are Given Preference over the Ansaar in the matter of Khilaafah

### What Rasulullaah ﷺ said about the Quraysh

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that when Rasulullaah ﷺ passed away, Hadhrat Abu Bakr ؓ was at one end of Madinah (where he lived). When he arrived, he opened the face of Rasulullaah ﷺ and said, "May my parents be sacrificed for you! You are so pure in life and death. I swear by the Rabb of the Kabah that Muhammad ﷺ has indeed passed away."

(When he heard that the Ansaar had gathered to discuss the Khilaafah,) Hadhrat Abu Bakr ؓ followed by Hadhrat Umar ؓ went to the Ansaar. In his talk to the Ansaar, Hadhrat Abu Bakr ؓ did not omit to mention any verse of the Qur'aan or statement of Rasulullaah ﷺ concerning the virtues of the Ansaar. He also said, "I am also aware that Rasulullaah ﷺ said, 'If everyone walks a valley and the Ansaar walk another valley, I shall walk the valley of the Ansaar.' O Sa'd<sup>(2)</sup>! Because you were sitting there, you know that Rasulullaah ﷺ said, 'The Quraysh are the successors of this matter (Khilaafah). Righteous people will follow the righteous of the Quraysh while sinful people will follow the sinful of the Quraysh.'" Hadhrat Sa'd ؓ confirmed this when he said to Hadhrat Abu Bakr ؓ, "You have spoken the truth. We shall be viziers while you are the leaders." (3)

### The Incident that Occurred in the Hall of the Banu Saa'idah Tribe

Hadhrat Abu Sa'eed Khudri ؓ narrates that after Rasulullaah ﷺ passed away, several speakers from the Ansaar delivered lectures (in the orchard of the Banu Saa'idah tribe where the Muhaajireen and the Ansaar had gathered to discuss the Khilaafah). One of them said, "O assembly of Muhaajireen! Whenever Rasulullaah ﷺ appointed one of you to a post, he would also put one of us with him. We therefore feel that two persons should take this post, one from us and one from you." The other speakers from the Ansaar followed suit until Hadhrat Zaid bin Thaabit ؓ stood up and said, "Since Rasulullaah ﷺ was from amongst the Muhaajireen, the leader should be from the Muhaajireen. We shall be his Ansaar (helpers) just as we were the Ansaar (helpers) of Rasulullaah ﷺ."

(1) Ibn Abi Dunya in *Ashraaf*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.134).

(2) Hadhrat Sa'd bin Ubaadah ؓ, one of the leaders of the Ansaar.

(3) Ahmad and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.137). Haythami (Vol.5 Pg.191) has commented on the chain of narrators.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then stood up and said, "O Assembly of Ansaar! May Allaah reward you all tremendously. May Allaah keep this speaker of yours steadfast. By Allaah! Should you do otherwise (other than what Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ has mentioned), we would not reconcile with you." Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ then took hold of the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "This is the man. Pledge your allegiance to him." (1)

Hadhrat Qaasim bin Muhammad narrates that when Rasulullaah ﷺ passed away, the Ansaar gathered around Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ also arrived there. Hadhrat Hubaab bin Mundhir رَضِيَ اللَّهُ عَنْهُ who had participated in the Battle of Badr stood up and said, "One leader from you (Muhaajireen) and one from us (Ansaar). O honoured group (of Muhaajireen)! I swear by Allaah that we do not begrudge you this position but we fear that such a person may become the leader whose fathers or brothers we (Ansaar) may have killed (when fighting for Islaam. He should then not wish to take revenge from us)." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "If it ever happens, you should rather die (fighting him) if you are able to."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then started to speak. He said, "We shall be the leaders while you be the viziers. This matter will be shared equally between us just as the frond of a date palm divides at the centre." The first person to pledge his allegiance was Hadhrat Basheer bin Sa'd (also known as) Abu Nu'maan رَضِيَ اللَّهُ عَنْهُ. After everyone had united under the leadership of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, an occasion arrived when he had to distribute some wealth amongst the people. He sent Hadhrat Zaid bin Thaabit رَضِيَ اللَّهُ عَنْهُ to an old lady from the Banu Adi bin Najaar tribe with her share of the wealth. When she asked what it was, Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ told her that it was her share of the wealth that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had given to the women. She remarked, "Do you wish to bribe me away from my Deen?" "Certainly not," replied Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. She then asked, "Do you fear that I shall leave the Deen I follow?" "Definitely not," responded Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ. She then said, "I swear by Allaah that I shall never accept anything from him in future." When Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ returned and informed Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about what the old lady had expressed, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "We shall also not take back anything that we have given her." (2)

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(1) Tayaalisi, Ibn Sa'd (Vol.3 Pg.151), Ibn Abi Shayba, Bayhaqi (Vol.8 Pg.134) and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.131). Haythami (Vol.5 Pg.183) says that Tabraani and Ahmad have also reported the narration from reliable sources. Tabraani has also reported a similar narration from Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ, as quoted in *Kanzul Ummaal* (Vol.3 Pg.140).

(2) Ibn Sa'd and Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.3 Pg.130).

## Chapter Six

### The Chapter Concerning Jihaad (Striving in the Path of Allaah)

This chapter highlights how Rasulullaah ﷺ and the Sahabah ﷺ strove in the path of Allaah and how they went out to give Da'wah towards Allaah and towards His Rasool ﷺ regardless of whether their circumstances were favourable or unfavourable, or whether they had a choice or not. The chapter also makes clear how they prepared for this during times of difficulty and ease, summer or winter.

### Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause

#### Rasulullaah ﷺ leaves for the Battle of Badr after Consulting with the Sahabah ﷺ

Hadhrat Abu Ayyoob Ansaari ؓ narrates that they were all in Madinah when Rasulullaah ﷺ said, "I have been informed that the trade caravan of Abu Sufyaan is arriving (from Shaam with plenty of wealth). Do you want to march to the caravan so that Allaah should perhaps give you plenty of booty?" When the Sahabah ؓ agreed, Rasulullaah ﷺ marched out of Madinah with them. After marching a day or two, Rasulullaah ﷺ said to the Sahabah ؓ, "The Quraysh have received intelligence about us (and have prepared an army to fight us), so what do you say (about fighting them)?" The Sahabah ؓ said, "By Allaah! We do not have the strength to fight them because we intended taking on only the caravan." Rasulullaah ﷺ repeated, "What do you say about fighting them?" When the Sahabah ؓ gave the same response, Hadhrat Miqdaad bin Aswad ؓ stood up and said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the people of Moosa ؑ said to him when they said:

﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (سورة المائدة: ٢٤)

'... You and your Rabb both go ahead and fight. We shall remain sitting here.'" {Surah Maa'idah, verse 24}

Hadhrat Abu Ayyoob ؓ says, "We Ansaar wished that we had said what Miqdaad ؓ had said. This would have been more beloved to us than having an abundance of wealth." It was then that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكُرْهُونَ﴾

(سورة الانفال: ٥)

Just as your Rabb took you (O Muhammad ﷺ) from your home with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). {Surah Anfaal, verse 5} <sup>(1)</sup>

Hadhrat Anas ؓ narrates that when Rasulullaah ﷺ consulted with the Sahabah ؓ to march to Badr, Hadhrat Abu Bakr ؓ gave his opinion (in favour of marching). Rasulullaah ﷺ again asked for opinions and Hadhrat Umar ؓ gave his. When Rasulullaah ﷺ again asked for opinions, someone from the Ansaar said, "O assembly of Ansaar! It is your opinion that Rasulullaah ﷺ wants." A person from the Ansaar then said, "In that case, O Rasulullaah ﷺ (if we have to fight them), we shall not say to you what the Bani Israa'eel said to Moosa ؑ when they told him, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' In fact, we swear by the Being Who sent you with the truth that we shall follow you even if you travel to (the distant city of) Barkul Ghimaad (in Yemen)." <sup>(2)</sup>

Another narration from Hadhrat Anas ؓ states that when Rasulullaah ﷺ heard about the arrival of (the caravan of) Abu Sufyaan, he consulted with the Sahabah ؓ. When Hadhrat Abu Bakr ؓ voiced his opinion (to march), Rasulullaah ﷺ turned away from him. Thereafter, when Hadhrat Umar ؓ voiced his opinion, Rasulullaah ﷺ turned away from him as well. Hadhrat Sa'd bin Ubaadah ؓ (from the Ansaar) then said, "It is our opinion that Rasulullaah ﷺ wants." Addressing Rasulullaah ﷺ, he then said, "I swear by the Being Who controls my life! If you command us to ride our animals into the sea, we shall readily do so and if you command us to travel to (the distant city of) Barkul Ghimaad (in Yemen), we shall certainly do so." It was only then that Rasulullaah ﷺ gave the command (for the Sahabah ؓ to march). <sup>(3)</sup>

Hadhrat Alqama bin Waqqaas Laythi ؓ narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah ﷺ addressed the Sahabah ؓ asking, "What is your opinion?" Hadhrat Abu Bakr ؓ responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When Rasulullaah ﷺ again asked for

(1) Ibn Abi Haatim and Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The complete narration appears in *Majma'uz Zawaa'id* (Vol.6 Pg.73) and in (Vol.6 Pg.74), Imaam Haythami has commented on the chain of narrators.

(2) Ahmad, narrating from reliable sources as confirmed by Ibn Katheer in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263). The narration is "Thulaathi" in nature.

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.263) and Ibn Asaakir as quoted in *Kanzul Ummaal* (Vol.5 Pg.273).

opinions, Hadhrat Umar ﷺ responded as Hadhrat Abu Bakr ﷺ had done. When Rasulullaah ﷺ again asked for opinions, Hadhrat Sa'd bin Mu'aadh ﷺ (from the Ansaar) said, "O Rasulullaah ﷺ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa ﷺ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, sever ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd ﷺ that Allaah revealed the following verse of the Qur'aan:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ﴾

(سورة الانفال: ٥)

Just as your Rabb took you (O Muhammad ﷺ) from your home with the truth (with good cause to fight the battle) while there was certainly a group of the Mu'mineen who were unhappy (to fight the Kuffaar because they were not prepared for battle). {Surah Anfaal, verse 5} <sup>(1)</sup>

Another narration states that Hadhrat Sa'd ﷺ also said to Rasulullaah ﷺ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you." <sup>(2)</sup>

Ibn Is'haaq has narrated that Hadhrat Sa'd bin Mu'aadh ﷺ said, "It appears as if it is our opinion that you want, O Rasulullaah ﷺ." When Rasulullaah ﷺ confirmed that it was, Hadhrat Sa'd ﷺ said, "We have believed in you, accepted you and testified that whatever you have brought to us is the truth. For this, we have pledged to you that we will always listen to and obey you. Therefore, O Rasulullaah ﷺ, you may proceed to do as you please for we are with you. I swear by the Being Who has sent you with the truth that even if you take us to the sea and then dive inside, we shall dive with you without any of us staying behind. We do not mind if you lead us in battle against the enemy tomorrow because we are unfaltering in battle and fearless when we encounter the enemy. Allaah shall perhaps show you actions from us that will bring you

(1) Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

(2) Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).

great pleasure. Proceed with the blessings of Allaah."

Rasulullaah ﷺ was greatly pleased with these words of Hadhrat Sa'd ﷺ and was rejuvenated. He then said, "March and hear the glad tidings that Allaah had promised me that one of the two groups (either capturing the caravan or the defeating the Quraysh army). By Allaah! It is as if I can actually see the places where the Mushrikeen will fall dead." (1)

## **Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam ﷺ**

Hadhrat Anas ﷺ says, "Rasulullaah ﷺ sent Basbas ﷺ to spy on what the caravan of Abu Sufyaan was doing. When he reported back to Rasulullaah ﷺ, there was none with him in the room besides myself." The narrator says that Hadhrat Anas ﷺ also mentioned the names of some wives of Rasulullaah ﷺ (who were in the room) but he (the narrator) does not remember who they were. After Hadhrat Basbas ﷺ had informed Rasulullaah ﷺ about the news, Rasulullaah ﷺ left the house and announced, "We are leaving in pursuit (of the caravan). Whoever has his mount present should ride with us." When some Sahabah ﷺ requested permission to fetch their animals that were in the upper part of Madinah, Rasulullaah ﷺ said, "No. Only those whose mounts are present may ride."

Rasulullaah ﷺ and the Sahabah ﷺ then rode off and arrived at Badr before the Mushrikeen. When the Mushrikeen arrived, Rasulullaah ﷺ said to the Sahabah ﷺ, "None of you should do anything until I act." When the Mushrikeen came close, Rasulullaah ﷺ said, "Stand up and advance to a Jannah that is as wide as the heavens and the earth!" Hadhrat Umayr bin Hamaam ﷺ from the Ansaar asked, "O Rasulullaah ﷺ! A Jannah that is as wide as the heavens and the earth?" "Certainly," confirmed Rasulullaah ﷺ. Hadhrat Umayr ﷺ exclaimed, "Wow!" When Rasulullaah ﷺ asked him why he said this, Hadhrat Umayr ﷺ replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr ﷺ took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him. (2)

Ibn Is'haaq narrates that Rasulullaah ﷺ went to the Sahabah ﷺ to give them encouragement saying, "I swear by the Being Who controls the life of Muhammad! Allaah shall enter into Jannah every man who fights the Mushrikeen today and is martyred while he is patient, hoping for rewards from Allaah,

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.262).

(2) Ahmad and Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277). Bayhaqi (Vol.9 Pg.99) has narrated it in detail while Haakim (Vol.3 Pg.426) has narrated it in brief.



advancing against the enemy and not fleeing from the battlefield." Hadhrat Umayr bin Hamaam رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Salama tribe was eating some dates he had with him. (When he heard what Rasulullaah ﷺ said,) He exclaimed, "Wow!" All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Ibn Jareer has mentioned that when he was martyred, Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ was reciting the following couplets (which mean):

*"I am running to Allaah without any (physical) provisions  
besides Taqwa, deeds for the Aakhirah  
and steadfastness in Jihaad for the sake of Allaah  
Certainly, all provisions shall come to an end  
besides those of Taqwa, righteousness and correct guidance"(1)*

## **The Expedition to Tabook and the wealth that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Spent on this Occasion**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says that he came to Rasulullaah ﷺ six months after Rasulullaah ﷺ returned from Taa'if. Allaah had then commanded Rasulullaah ﷺ to march to Tabook, which Allaah refers to as "the hour of hardship" in the Qur'aan. This took place when the heat was intense, when hypocrisy was rife and the men of Suffa were plenty. Suffa was a platform (in the Masjid) where the very poor Muslims gathered. The Sadaqah that came to Rasulullaah ﷺ (for distribution) and the Sadaqah of the Muslims went to them. **Whenever there arose a military expedition, a Muslim would take one or more of them, feed him well, equip him for battle and they would fight with the other Muslims. In this way, the Muslims anticipated more reward (for spending on them).**

Rasulullaah ﷺ instructed the Muslims to spend in the path of Allaah with the intention of gaining rewards. They therefore spent most generously with the expectation of reward. However, there were others (the Munaafiqeen) who did not spend with the intention of gaining rewards from Allaah (they spent for show and to conceal their true identities). While transport was provided for many poor people, many were left without transport. The person who donated the most on that day was Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, who gave two hundred *Awqiya* of silver (eight thousand Dirhams). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave a hundred *Awqiya* of silver (equal to four thousand Dirhams) while Hadhrat Aasim Ansaari رَضِيَ اللَّهُ عَنْهُ gave ninety *Wasaq* of dates.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! I think that Abdur Rahmaan has committed a sin because he has not left anything for his family." Rasulullaah ﷺ then asked Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ if he had left anything behind for his family. He replied, "Yes, what I have left is more than what I have spent

(1) *Al Bidaaya wan Nihaaya* (Vol.3 Pg.277).

and better." When Rasulullaah ﷺ asked him how much he had left for them, he replied, "The sustenance and good that Allaah and His Rasool ﷺ have promised."

A Sahabi from the Ansaar by the name of Abu Aqeel رَضِيَّ عَنْهُ brought a mere *Saa* of dates, which was his donation. When the Munaafiqeen saw the donations, they started mocking. If someone donated a large sum, they would say that he was a show-off and when another donated a small amount of dates, which was all he could afford, they would say, "He is more in need of what he has brought." When Hadhrat Abu Aqeel رَضِيَّ عَنْهُ brought his *Saa* of dates, he said, "I spent the entire night pulling a rope (to draw water from a well) in exchange for two *Saa* of dates. By Allaah! I have nothing besides this." In an effort to excuse his small contribution and feeling embarrassed about it, he concluded by saying, "I have brought one *Saa* and left the other for my family." The Munaafiqeen commented, "He needs the *Saa* more than anyone else." The Munaafiqeen continued in this manner as the wealthy and poor amongst them waited to receive a share of the donations.

When the time drew close for Rasulullaah ﷺ to leave, the Munaafiqeen came in large numbers to seek exemption. They complained about the intense heat and also said that if they had to embark on the expedition, they would face many tests. They even went to the extent of taking oaths to substantiate their lies. Not knowing what their hearts concealed, Rasulullaah ﷺ exempted them. It was a group from amongst them who built the Masjid of hypocrisy in expectation of the arrival of the evildoer Abu Aamir as well as Kinaana bin Abd Yaleel and Alqama bin Ulaatha Aamiri. Abu Aamir had aligned himself with (the Roman emperor) Heraclius (with whom he plotted to attack the Muslims. The 'Masjid' was built as a meeting place for him). It was with reference to them that Surah Baraa'ah was revealed part by part.

Hadhrat Abdullaah bin Abbaas رَضِيَّ عَنْهُ continues to narrate that it was also in Surah Baraa'ah that a verse was revealed which does not exempt anyone from marching in Jihaad. The sincere Muslims who were loyal to Allaah and His Rasool ﷺ were weak, unwell or poor and complained to Rasulullaah ﷺ when the following verse of the Qur'aan was revealed:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة براء: ٤١)

Proceed (in the path of Allaah) when light or heavy (happily or reluctantly, rich or poor, in good conditions and adverse conditions)...

{Surah Baraa'ah, verse 41}

They said, "There is now no exemption from this (we cannot miss the expedition)." At that stage, many of the sins of the Munaafiqeen were still concealed and only became apparent afterwards. Many of them stayed behind the expedition without any physical ailment because they had no conviction (in Allaah). The Surah (Baraa'ah) was revealed to Rasulullaah ﷺ with great clarification and detail, informing him about the people who had joined him.

When he reached Tabook, Rasulullaah ﷺ dispatched Hadhrat Alqama bin Mujazzar رَضِيَ اللَّهُ عَنْهُ to Palestine and Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to Dowmatul Jandal. Rasulullaah ﷺ said to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ, "Move quickly for you may find him (the ruler of Dowmatul Jandal) out hunting and will be able to capture him." Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ found the ruler out hunting and captured him.

In the meantime, the Munaafiqeen in Madinah were anxious to hear bad news (about the Muslims). Consequently, when they heard that the Muslims were suffering great hardships and difficulties, they rejoiced and said, "We expected this and therefore steered clear from it." On the other hand, when they heard that the Muslims were safe and sound, they grew very depressed. Every enemy of the Munaafiqeen in Madinah could clearly see this (enmity towards the Muslims) in the Munaafiqeen. Every Bedouin and non-Bedouin Munaafiq was engaging in some clandestine act, which was eventually exposed.

Every indisposed Muslim was anxiously awaiting for Allaah to reveal verses of the Qur'aan that would excuse them. As Surah Baraa'ah was being revealed bit by bit, the Muslims started entertaining all types of thoughts about themselves. Until the entire Surah was revealed, they feared that some punishment would be cited about every major and minor sin that they ever committed. Eventually, (once the revelation was complete) the position of every person became clear. It was then apparent who was rightly guided and who was wandering astray. <sup>(1)</sup>

The Response of Rasulullaah ﷺ when Jadd bin Qais Sought Exemption from the Expedition and the Verses of Qur'aan Revealed in this Regard

Hadhrat Abdullaah bin Abu Bakr bin Hazam رَضِيَ اللَّهُ عَنْهُ narrates that whenever Rasulullaah ﷺ intended to leave on a military expedition, he made it seem as if he was going in another direction. However, when he intended leaving for Tabook, he made it clear to the people and announced that he intended fighting the Romans. This happened at a time when people were experiencing difficulty, when the heat was intense, the land was drought-stricken and the crops were ripe and ready for harvesting. The people therefore preferred to stay behind to tend to their crops and sit in the shade. They were very reluctant to separate (from their comforts).

As Rasulullaah ﷺ was busy with preparations one day, he asked Jadd bin Qais (one of the Munaafiqeen), "O Jadd! Are you ready to fight the Romans?" Jadd replied, "O Rasulullaah ﷺ! Excuse me (from the expedition) and do not expose me to temptation. My people know well that there is none so obsessed with women as I am. I therefore fear that I may be cast into temptation when I see the Roman women. Do exempt me, O Rasulullaah ﷺ." Rasulullaah ﷺ turned away from him saying, "I exempt you." It was then that Allaah revealed the following verse:

﴿وَمِنْهُمْ مَنْ يَقُولُ الذَّنْ لِي وَلَا تُفْتِنِّي ۖ آلَا فِي الْفِتْنَةِ سَقَطُوا ۗ﴾ (سورة براء: ٤٩)

(1) Ibn Asaakir (Vol.1 Pg.105). *Kanzul Ummaal* (Vol.1 Pg.249) has also reported the narration in detail from Ibn Asaakir and Ibn Aa'idh.

Among them (*the Munaafiqeen*) is he who says, "Excuse me (*from fighting*) and do not expose me to temptation (*because I will be unable to control myself when I see the enemy women*).\" Behold! In temptation did he (*already*) fall (*by being reluctant to fight*)...! {Surah Baraa'ah, verse 49}

This verse tells us that staying behind from the expedition and have greater concern for himself than for Rasulullaah ﷺ is a worse crime than his falling for the Roman women. Jadd had therefore already fallen for temptation before even leaving on the expedition. Referring to all those after Jadd as well, the verse goes on to state:

﴿وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (سورة براء: ٤٩)

... Verily Jahannam shall surround the Kaafiroon (*and they will be unable to escape*). {Surah Baraa'ah, verse 49}

When one of the Munaafiqeen said to the others, "Do not march in the heat," Allaah revealed the following verse:

﴿قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ﴾ (سورة براء: ٨١)

... Tell them, "The fire of Jahannam is much more intense in heat." If only they understood. (*If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.*) {Surah Baraa'ah, verse 81}

Rasulullaah ﷺ then intensified his preparations for the journey and gave the Muslims encouragement to fight in Jihaad. He gave special encouragement to the wealthy Muslims to spend their wealth and to provide transport for the pleasure of Allaah. Many wealthy Sahabah ﷺ provided transport only with the intention of earning reward from Allaah. In this regard Hadhrat Uthmaan ﷺ spent most generously and none was able to match his spending. He provided two hundred camels. (1)

Hadhlat Abdullaah bin Abbaas ﷺ narrates that as Rasulullaah ﷺ was preparing for the expedition to Tabook, he asked Jadd bin Qais, "What do you say about fighting the Romans?" He said, "O Rasulullaah ﷺ! I am a man who is obsessed by women. When I see the Roman women, I shall be cast into temptation. Will you permit me to stay behind and not expose me to temptation?" It was then that Allaah revealed the verse:

﴿وَمِنْهُمْ مَّنْ يَقُولُ ائْذَنْ لِّي وَلَا تَفْتِنِّي اِلَّا فِي الْفِتْنَةِ سَقَطُوا﴾ (سورة براء: ٤٩)

Among them (*the Munaafiqeen*) is he who says, "Excuse me (*from fighting*) and do not expose me to temptation (*because I will be unable to control myself when I see the enemy women*).\" Behold! In temptation did he (*already*) fall (*by being reluctant to fight*) ...! {Surah Baraa'ah, verse 49}

(1) Bayhaqi narrating from Ibn Is'haaq, as quoted by Ibn Asaakir (Vol.1 Pg.108). Bayhaqi (Vol.9 Pg.33) and *Al Bidaaya wan Nihaaya* (Vol.5 Pg.3) have also reported the narration.

## Rasulullaah ﷺ Dispatches the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Makkah and to Various Tribes to Recruit People for Jihaad

Ibn Asaakir narrates that Rasulullaah ﷺ sent Sahabah رَضِيَ اللَّهُ عَنْهُمْ to several tribes and to Makkah to recruit people to fight their enemies. For this purpose, Rasulullaah ﷺ sent Hadhrat Buraydah bin Husayb رَضِيَ اللَّهُ عَنْهُ to the Banu Aslam tribe with instructions to proceed to a place called Fura. Rasulullaah ﷺ sent Abu Ruhm Ghifaari رَضِيَ اللَّهُ عَنْهُ to his people with instructions to gather them all in their territory. Hadhrat Abu Waaqid Laythi رَضِيَ اللَّهُ عَنْهُ went to his people and Hadhrat Abu Ja'd Dhamri رَضِيَ اللَّهُ عَنْهُ went to his people who were on the coast. Rasulullaah ﷺ also dispatched Hadhrat Raafi bin Makeeth رَضِيَ اللَّهُ عَنْهُ and Hadhrat Jund bin Makeeth رَضِيَ اللَّهُ عَنْهُ to the Juhayna tribe, Hadhrat Nu'aym bin Mas'ood رَضِيَ اللَّهُ عَنْهُ to the Ash'ja tribe and several Sahabah رَضِيَ اللَّهُ عَنْهُمْ to the Banu Ka'b bin Amr tribe. Amongst these Sahabah رَضِيَ اللَّهُ عَنْهُمْ was Hadhrat Budayl bin Waraqa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Amr bin Saalim رَضِيَ اللَّهُ عَنْهُ and Hadhrat Bishr bin Sufyaan رَضِيَ اللَّهُ عَنْهُ. Amongst the many Sahabah رَضِيَ اللَّهُ عَنْهُمْ Rasulullaah ﷺ sent to the Banu Sulaym tribe Hadhrat Abbaas bin Mirdaas رَضِيَ اللَّهُ عَنْهُ.

## The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Spend Generously for the Expedition to Tabook

Rasulullaah ﷺ gave the Sahabah رَضِيَ اللَّهُ عَنْهُمْ plenty of encouragement to fight in Jihaad and asked them to spend for the pleasure of Allaah. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ therefore donated most generously. The first to spend so generously was Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ who donated everything he owned, equalling four thousand Dirhams. Rasulullaah ﷺ asked him, "Have you left anything for your family?" he replied, "I have left Allaah and His Rasool ﷺ for them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then arrived with half of his belongings. When Rasulullaah ﷺ asked him if he had left anything for his family, he replied, "Yes, I have left half of what I have brought." (Another narration states that he had left as much as he had brought.) When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard about what Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had brought he said, "He has beaten me each time we have vied to do good."

Hadhrat Abbaas bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ all donated large sums. Hadhrat Abdur Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ donated two hundred *Awqiya* of silver (equal to eight thousand Dirhams) while Hadhrat Aasim bin Adi رَضِيَ اللَّهُ عَنْهُ contributed ninety *Wasaq* of dates. Hadhrat Uthmaan bin Affaan رَضِيَ اللَّهُ عَنْهُ equipped a third of the army and in providing everything for a third of the army, he became the person who spent the most. In fact, he gave so much that it is said that he left them without any needs. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ report that Rasulullaah ﷺ then said, "Nothing that Uthmaan does after this can cause him any harm."

With great enthusiasm, the wealthy Sahabah spent in this good cause anticipating the rewards from Allaah. Those Sahabah who were less wealthy assisted those who were poorer than them. They would even bring their camels to one or two persons, asking them to ride in turns. Some people would even bring some money and give it to someone leaving on the expedition. In fact, even the ladies assisted those in every way they could. Hadhrat Ummu Sinaan Aslamiyya says that she saw a cloth spread out in front of Hadhrat Aa'isha in her room, which was filled with bangles, bracelets, anklets, earrings, rings and other jewellery that the women had sent to assist the Muslim army in its preparations. The Muslims were suffering poverty at that time and because it was a time when the fruit crops were ripe and shady areas were sought after. People therefore preferred to stay at home and disliked leaving.

Rasulullaah hastened and intensified preparations and made the army camp at Thaniyyatul Wadaa (just outside Madinah). The army was so large that their names could not be contained in one register. Few were those who intended to absent themselves for they knew that their absence would be unknown only until Allaah reveals some revelation to Rasulullaah (a time when they would suffer much embarrassment). When Rasulullaah was ready to leave, he appointed Hadhrat Sibaa bin Urfuta Ghifaari as his deputy in Madinah. According to others, Rasulullaah appointed Hadhrat Muhammad bin Maslama. Rasulullaah instructed the Sahabah saying, "Take many pairs of shoes along because as long as a person is wearing shoes, he is like one who is riding." As Rasulullaah travelled, Ibn Ubay and other Munaafiqeen drew back saying, "Muhammad wants to fight the Romans despite his arduous condition coupled with the extreme heat and the long journey towards an army he has no power to combat. Does he think that fighting the Romans is child's play?" The Munaafiqeen with Ibn Ubay expressed the same opinions. To make people panic about the safety of Rasulullaah and the Sahabah, he also added, "By Allaah! It is as if I can already see the companions of Muhammad tied up in ropes tomorrow."

When Rasulullaah left from Thaniyyatul Wadaa for Tabook, he had already flown the large and small flags. He handed over the biggest flag to Hadhrat Abu Bakr, another large flag to Hadhrat Zubayr, the flag of the Aws tribe to Hadhrat Usayd bin Hudhayr and the flag of the Khazraj tribe to either Hadhrat Abu Dujaana or to Hadhrat Hubaab bin Mundhir. In total there were thirty thousand people with Rasulullaah including ten thousand horsemen. Rasulullaah instructed every tribe of the Ansaar to carry its own large and small flags. The other Arab tribes also carried their large and small flags. <sup>(1)</sup>

Rasulullaah is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid even on his Deathbed, after which Hadhrat Abu Bakr also

Gives the Same Importance to the Matter When he Becomes the Khalifah

## **Rasulullaah ﷺ Dispatches the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ which Included the Senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ and Rejects the Argument of those who Object to the Appointment of Hadhrat Usaama**

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ﷺ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ then left flying the flag (that Rasulullaah ﷺ gave him) and handed it over to Hadhrat Burayda bin Husayb رَضِيَ اللَّهُ عَنْهُ from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ. On the instruction of Rasulullaah ﷺ, the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ camped at a place called Jurf, which is today called Siquaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl رَضِيَ اللَّهُ عَنْهُ and several others. Amongst the Ansaar who were part of the army were Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Salama bin Aslam bin Hareesh رَضِيَ اللَّهُ عَنْهُ.

Many of the Muhaajireen, Hadhrat Ayaash bin Abi Rabee'ah رَضِيَ اللَّهُ عَنْهُ being the most vociferous of them, remarked, "This youth has been appointed as Ameer of the earliest Muhaajireen!" This talk then became rife. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard some of the talk, he refuted what the speaker said and then reported it to Rasulullaah ﷺ. Rasulullaah ﷺ became extremely angry and although he had a bandage tied to his head (because of his illness) and was covered in a shawl, he left his room and ascended the pulpit. After praising Allaah, he said, "O people! What is this talk of yours that has reached me concerning the appointment of Usaama as Ameer? By Allaah! If you object to my appointing him as Ameer, you must have objected to my appointing his father (Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ) before him. I swear by Allaah that just as he was fit for leadership, his son after him is also fit for it. Just as his father was the most beloved person to me, he is the most beloved to me. They are both the most suitable people for any good. Accept my bequest to treat Usaama well for he is amongst the best of you." Rasulullaah ﷺ then descended from the pulpit and went to his room. This took place on Saturday 10th Rabee'ul Awwal.

The Muslims who were due to leave in the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ came to bid farewell to Rasulullaah ﷺ. Amongst them was Hadhrat Umar

ﷺ. As they came, Rasulullaah ﷺ kept saying, "Dispatch the army of Usaama." (Hadhrt Usaama ﷺ's mother) Hadhrt Ummu Ayman ﷺ came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Do leave Usaama to stay at the camp (in Jurf) until you are well. If you send him like this, he will not be able to even help himself (because of his concern for you)." However, Rasulullaah ﷺ repeated, "Dispatch the army of Usaama." The Muslims therefore returned to the camp and spent Saturday night there. On Sunday morning, Hadhrt Usaama ﷺ came to Madinah (to see Rasulullaah ﷺ). Rasulullaah ﷺ was extremely ill and unconscious. This was the day in which Rasulullaah ﷺ was given medicine.

With tears in his eyes, Hadhrt Usaama ﷺ entered the room of Rasulullaah ﷺ where Hadhrt Abbaas ﷺ and the wives of Rasulullaah ﷺ sat around him. Hadhrt Usaama ﷺ bent down to kiss Rasulullaah ﷺ. Rasulullaah ﷺ was unable to speak and lifted his hands towards the sky and then placed them on Hadhrt Usaama ﷺ. Hadhrt Usaama ﷺ says that he knew that Rasulullaah ﷺ was making du'aa for him. Hadhrt Usaama ﷺ then returned to the camp. On Monday, Rasulullaah ﷺ was well and Hadhrt Usaama ﷺ came to meet him early in the morning. Rasulullaah ﷺ said to him, "Travel with the blessing of Allaah." When Hadhrt Usaama ﷺ bade farewell to Rasulullaah ﷺ, he was looking well. Rasulullaah ﷺ's wives were even combing each others' hair out of happiness at the recovery of Rasulullaah ﷺ. Hadhrt Abu Bakr ﷺ came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! With the grace of Allaah, you look well this morning. Today is my day with (my wife) Bint Khaarijah. Permit me to go to her." When Rasulullaah ﷺ permitted him, he left for the Sunh district (in the upper part of Madinah).

In the meanwhile, Hadhrt Usaama ﷺ went to the army's camp and called for the others to join up with the army. When he reached the camp, he descended and commanded the men to leave. By then, the sun was already high.

## **Rasulullaah ﷺ Passes Away and the Sahabah**

### **ﷺ Return to Madinah**

As Hadhrt Usaama ﷺ was preparing to leave from Jurf, a messenger came to him from Hadhrt Ummu Ayman ﷺ who was his mother. The messenger informed him that Rasulullaah ﷺ was in the throes of death. Hadhrt Usaama ﷺ therefore returned to Madinah together with Hadhrt Umar ﷺ and Hadhrt Abu Ubaydah ﷺ. When they arrived, Rasulullaah ﷺ was in the last few moments. Rasulullaah ﷺ then passed away close to midday on Monday 12th Rabee'ul Awwal. All the Muslims camping at Jurf returned to Madinah. Hadhrt Buraydah bin Husayb ﷺ came with the flag of Hadhrt Usaama ﷺ still flying and stuck it in the ground at the door of Rasulullaah ﷺ's room. After Hadhrt Abu Bakr ﷺ became the Khalifah, he instructed Hadhrt Buraydah ﷺ to take the flag to the house of Hadhrt



Usaama ﷺ and not to remove it from the staff until Hadhrat Usaama ﷺ had led the Muslims in battle. Hadhrat Buraydah ﷺ says, "I then took the flag to the house of Hadhrat Usaama ﷺ, after which I took it flying to Shaam with Hadhrat Usaama ﷺ. I then returned it to the house of Hadhrat Usaama ﷺ where it stood flying until he passed away."

## **Hadhrat Abu Bakr ﷺ Insists on Dispatching the Army of Hadhrat Usaama ﷺ in Compliance with the Orders of Rasulullaah ﷺ**

When the news of Rasulullaah ﷺ's demise reached the other Arabs, many of them renounced Islaam. Hadhrat Abu Bakr ﷺ then said to Usaama ﷺ, "Proceed whence Rasulullaah ﷺ had commanded you to go." Consequently, the army started to march and camped where they were previously camped. Hadhrat Buraydah ﷺ also took the flag to the previous camp. This (decision to dispatch the army) did not appeal to the senior Sahabah ﷺ. Consequently, Hadhrat Umar ﷺ, Hadhrat Uthmaan ﷺ, Hadhrat Abu Ubaydah ﷺ, Hadhrat Sa'd bin Abi Waqqaas ﷺ and Hadhrat Sa'eed bin Zaid ﷺ approached Hadhrat Abu Bakr ﷺ. They said, "O successor of Rasulullaah ﷺ! Everywhere the Arabs are rebelling against you and you will not be able to do anything by separating this large army from yourself. Rather use them to combat the Murtaddeen (those who have forsaken Islaam). Another concern we have is that we fear that Madinah may be attacked while there are only women and children here. Why do you not postpone the dispatching of this army against the Romans until stability returns and the Murtaddeen have either returned to the Deen they have left or are destroyed by the sword. You are then at liberty to dispatch Usaama ﷺ. We are confident that the Romans will not be marching against us yet."

After listening to everything they had to say, Hadhrat Abu Bakr ﷺ asked, "Does anyone have anything else to add?" They replied, "No. you have heard everything we have to say." Hadhrat Abu Bakr ﷺ then said, "I swear by the Being Who controls my life! I shall dispatch this army even if I knew that wild animals would eat me in Madinah (without them here to defend me). This has to be the first task I shall undertake (as Khalifah). How can I not do it when revelation had been descending on Rasulullaah ﷺ from the heavens as he kept saying, 'Dispatch the army of Usaama.' Of course, there is one thing that I need to speak to Usaama about. It is that Umar stays behind with us (in Madinah) because we cannot do without him. By Allaah! I have no idea whether Usaama will do so or not. I swear by Allaah that if he refuses I shall not compel him to concede." The Sahabah ﷺ then realised that Hadhrat Abu Bakr ﷺ was determined to send the army of Hadhrat Usaama ﷺ.

Hadhrat Abu Bakr ﷺ then went to see Hadhrat Usaama ﷺ at his house and spoke to him about leaving Hadhrat Umar ﷺ behind. When Hadhrat Usaama ﷺ agreed, Hadhrat Abu Bakr ﷺ said to him, "Are you giving

permission with a happy heart?" "I certainly am," replied Hadhrat Usaama ﷺ. Hadhrat Abu Bakr ﷺ then left the house and instructed someone to announce, "I strongly emphasise that no one who had marched with Usaama during the lifetime of Rasulullaah ﷺ should remain behind. If anyone is brought to me who had stayed behind, I shall make him join the army on foot." Hadhrat Abu Bakr ﷺ then sent for those Muhaajireen who objected to the appointment of Hadhrat Usaama ﷺ as Ameer. He was stern with them and took an undertaking from them that they will march with Hadhrat Usaama ﷺ. Consequently, not a soul stayed behind.

Hadhrat Abu Bakr ﷺ then left to see Hadhrat Usaama ﷺ and the Muslims off. When they left from Jurf, they numbered three thousand men and had a thousand horses. As they rode off, Hadhrat Abu Bakr ﷺ walked by the side of Hadhrat Usaama ﷺ for a while and said to him, "I entrust to Allaah your Deen, your belongings and the result of your actions. Rasulullaah ﷺ has already briefed you, so fulfil the instructions of Rasulullaah ﷺ. I shall neither command nor prevent you from proceeding for I am merely executing the instruction that Rasulullaah ﷺ issued."

Hadhrat Usaama ﷺ set off speedily and passed through peaceful areas where the people had not forsaken Islaam, such as the areas of the Juhayna clan and other tribes belonging to the Qudaa'ah tribe. When he reached Waadi Qura, Hadhrat Usaama ﷺ sent a spy ahead from the Banu Udhra tribe, whose name was Hurayth. Taking to his mount, he rode ahead of Hadhrat Usaama ﷺ until he reached Ubna (their intended destination). He surveyed the area and searched for the best route (for the army to take). He then returned quickly and rejoined Hadhrat Usaama ﷺ at a place that lay a distance of two nights journey from Ubna. He informed Hadhrat Usaama ﷺ that the people were oblivious of the (Muslim) army and had not even mustered their own army. Hadhrat Usaama ﷺ then ordered the Muslim army to move speedily and attack the enemy unawares before they had a chance to muster their forces. <sup>(1)</sup>

## **Hadhrat Usaama ﷺ Seeks Permission to Return to Madinah but Hadhrat Abu Bakr ﷺ Refuses Permission**

Hadhrat Hasan bin Abil Hasan narrates that before he passed away, Rasulullaah ﷺ formed an army comprising of the people of Madinah and surrounding areas. Included in this army was Hadhrat Umar ﷺ. Rasulullaah ﷺ appointed Hadhrat Usaama bin Zaid ﷺ as the Ameer of this army. The last man of the army had not yet passed by the trench when Rasulullaah ﷺ passed away. Hadhrat Usaama ﷺ halted the army and said to Hadhrat Umar ﷺ, "Request the Khalifah of Rasulullaah ﷺ to permit me to return the army to Madinah for I have with me the noblest and leading

(1) Ibn Asaakir (Vol.1 Pg.130). The narration also appears in Mukhtasar Ibn Asaakir. *Kanzul Ummaal* (Vol.5 Pg.312) has reported the narration from Ibn Asaakir using another chain of narrators. Reference is also made to this narration in *Fat'hul Baari* (Vol.8 Pg.107).

Sahabah رَضِيَ اللَّهُ عَنْهُمْ and I fear that the Mushrikeen may attack the Khalifah and the families of Rasulullaah ﷺ and the Muslims." Some of the Ansaar said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ that if Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ is determined to dispatch the army, he should convey the message from them that an Ameer who is older than Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ should be appointed.

Upon the instruction of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ proceeded to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and informed him about what Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ had said. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "I would not reverse a decision that Rasulullaah ﷺ made even if wild dogs and wolves were to snatch away my body." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "The Ansaar have requested me to convey the message that they want you to appoint an Ameer over them who is elder than Usaama." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had been sitting, but (when he heard this, he) sprang up and grabbed hold of the beard of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. He then said, "May your mother lose you, O son of Khattaab! You are asking me to relieve him of a post to which Rasulullaah ﷺ appointed him?!" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ returned and the people asked him what had happened, he said, "March on. May your mothers lose you because of what I have suffered today at the hands of the Khalifah of Rasulullaah ﷺ on your account."

### **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Sees the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ Off**

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then proceeded to see the army off and to give them encouragement. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ walked as Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ rode while Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ led Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's animal. Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ said, "O Khalifah of Rasulullaah ﷺ! Either you ride or I dismount." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "By Allaah! You should not dismount. By Allaah! I shall not ride. What harm is there if I make my feet dusty for a while in the path of Allaah? In fact, every step taken by the person leaving in Jihaad earns the reward of seven hundred good deeds, has his ranks raised by seven hundred stages and erases seven hundred sins from his account."

When he was about to leave, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked, "If you feel that you could help me by leaving Umar bin Khattaab with me, could you please do so." Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ granted permission. <sup>(1)</sup>

### **Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that after the Sahabah رَضِيَ اللَّهُ عَنْهُمْ had pledged their allegiance (to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) and were satisfied, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ, "Proceed whence Rasulullaah ﷺ had

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.117), *Kanzul Ummaal* (Vol.5 Pg.314) and *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305).

commanded you." Several individuals from the Muhaajireen and the Ansaar discussed the matter with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. They said to him, "Hold back Usaama and his army because we fear that the other Arabs may attack us when they hear about the demise of Rasulullaah رَضِيَ اللَّهُ عَنْهُ." Being more resolute (and knowledgeable) about the situation, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "How can I hold back an army that Rasulullaah رَضِيَ اللَّهُ عَنْهُ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah رَضِيَ اللَّهُ عَنْهُ had dispatched! O Usaama! Proceed with your army whence Rasulullaah رَضِيَ اللَّهُ عَنْهُ had commanded you and fight in the area of Palestine where Rasulullaah رَضِيَ اللَّهُ عَنْهُ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah). However, if you would, could you please permit Umar رَضِيَ اللَّهُ عَنْهُ to remain behind. I need his counsel and his assistance for he has excellent opinions and is a great well-wisher to the cause of Islaam. Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ permitted Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to remain behind.

Most of the Arab tribes had by then renounced Islaam. They included most of the tribes in the east as well as the Ghitfaan tribe, the Banu Asad tribe and most of the Ash'ja tribe. The Banu Tay tribe though held on to their Deen. For this reason, most of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were of the opinion that the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ should be held back and rather used against the Ghitfaan and other tribes who had renounced Islaam. Refusing to withhold the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "You know well that from the period of Rasulullaah رَضِيَ اللَّهُ عَنْهُ it had been our practice to consult with each other concerning matters about which no practice of Rasulullaah رَضِيَ اللَّهُ عَنْهُ was found and about which no verse of the Qur'aan was revealed. You have expressed your opinions and I shall now express mine. If it is correct, you should practise accordingly for Allaah shall never make you all unite on anything that is misguided. I swear by the Being Who controls my life that I do not see anything better than fighting those who refuse to give me even a piece of rope that Rasulullaah رَضِيَ اللَّهُ عَنْهُ used to take from them (as zakaah)." The Muslims approved of the opinion of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and agreed that it was better than theirs.

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then dispatched Hadhrat Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ in the direction that Rasulullaah رَضِيَ اللَّهُ عَنْهُ had commanded. Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ reaped a large booty in the battle and Allaah returned him and his army safely. When Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ had left, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ took an army of Muhaajireen and Ansaar (to fight the Murtaddeen) but (when they heard of his army approaching) the Bedouins fled with their families. When the Muslims received intelligence about the Bedouins fleeing with families, they said to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, "Return to Madinah to our families and women and appoint an Ameer (in your place) from amongst your companions, handing over your command to him." They kept insisting until Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ eventually

decided to return. He appointed Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ as commander of the army with instructions that any of them was at liberty to return to Madinah as soon as the Murtaddeen returned to Islaam and paid their zakaah. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then returned to Madinah. <sup>(1)</sup>

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that when the pledge of allegiance was taken on the hand of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, the Ansaar became united in the matter of Khilaafah about which they had differed. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ dispatched the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ and many Arab tribes renounced Islaam. While in some cases, complete tribes renounced Islaam, it was only individuals in other tribes who renounced Islaam. Hypocrisy started to surface and Judaism and Christianity began raising their heads. Because they had just lost their Nabi ﷺ and because they were so few compared to the horsed enemy, the Muslims appeared to be like wet sheep on a cold night.

It was then that people said to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, "These men (forming the army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ) are the most distinguished of the Muslims and as you see, the Arabs are refusing to follow you. It is therefore not the appropriate time to split up the ranks of the Muslims (by dispatching the army). Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ responded by saying, "I swear by the Being Who controls the life of Abu Bakr! I shall ensure that the army of Usaama is sent according to the instruction of Rasulullaah ﷺ even though I know that wild animals will (attack me as I remain all alone in Madinah and) steal away my body. I shall dispatch the army even though there is none left in any of the towns besides myself." <sup>(2)</sup>

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا says, "After Rasulullaah ﷺ passed away, all the Arab tribes renounced Islaam and hypocrisy reared its ugly head. By Allaah! Such conditions faced my father (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) that would crush a mighty mountain. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ appeared to be wet sheep on a rainy night in a forest infested with wild animals. By Allaah! Whenever the Sahabah رَضِيَ اللَّهُ عَنْهُمْ disputed any matter, my father would eliminate its harm, take control of the reins and pass decisive judgement." <sup>(3)</sup>

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "I swear by the Being besides Whom none other is worthy of worship that none would have been worshipping Allaah had Abu Bakr رَضِيَ اللَّهُ عَنْهُ not been appointed as Khalifah." He then repeated this a second and a third time. When someone bade him to stop repeating himself, Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ added, "Rasulullaah ﷺ dispatched an army of seven hundred<sup>(4)</sup> under the command of Usaama bin Zaid رَضِيَ اللَّهُ عَنْهُ. However, when they had just reached Dhi Khushub when Rasulullaah ﷺ passed away and the Arab tribes around Madinah renounced Islaam. It was then that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ came to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, 'O Abu Bakr رَضِيَ اللَّهُ عَنْهُ! Recall the army. How can they be heading to Rome when the Arabs

(1) Ibn Asaakir, as it appears in *Mukhtasar Ibn Asaakir* (Vol.1 Pg.118), *Kanzul Ummaal* (Vol.5 Pg.314).

(2) *Al Bidaaya wan Nihaaya* (Vol.6 Pg.304).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.50).

(4) These seven hundred belonged to the Quraysh while the entire army numbered three thousand.

around Madinah are renouncing Islaam?!" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, 'I swear by the Being besides Whom there is none worthy of worship! Even though wild dogs should drag the legs of the wives of Rasulullaah ﷺ (because there is none in Madinah to defend them), I shall never recall an army that Rasulullaah ﷺ had dispatched nor untie a flag that Rasulullaah ﷺ had tied."

Hadhrt Usaama رَضِيَ اللَّهُ عَنْهُ left (with the army) and whenever they passed by a tribe that was contemplating renouncing Islaam, the people of the tribe would say, "If the Muslims are not still powerful, an army like this would never have left them. We shall presently leave them until they meet the Roman army (then we shall see their strength)." When the Muslim army engaged the Romans in combat, they defeated the Romans and returned safe and sound. Those who were intending to renounce Islaam therefore remained as Muslims. <sup>(1)</sup>

## **Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ Addresses Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ Before he Passes Away**

Hadhrt Sayf narrates that after Hadhrt Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ had left for Shaam, Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ fell ill. It was as a result of this illness that he passed away a few months later. Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ was close to death and had already appointed Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ as the next Khalifah when Hadhrt Muthanna رَضِيَ اللَّهُ عَنْهُ arrived (from Shaam) and informed Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ about events there. Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent for Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ and when he arrived, Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "O Umar! Listen carefully to what I say and then carry it out. I expect that I shall die today (it was a Monday). If I die now, you should prepare people to leave with Muthanna (for Shaam) before the evening and if I die later, you should prepare people to leave with Muthanna before dawn. Regardless of the magnitude of any hurdle, never let it prevent you from the matters of Deen and the commands of your Rabb. You have seen how I acted when Rasulullaah ﷺ passed away although it was a time when the creation was afflicted with a calamity like no other. By Allaah! Had I postponed the command of Allaah and His Rasool ﷺ, Allaah's would not have assisted us and would have punished us instead. The whole of Madinah would then have been engulfed in flames." <sup>(2)</sup>

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard

Hadhrt Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ passed away, hypocrisy reared its ugly head in Madinah. At the same time, many Arab tribes left the fold of Islaam while the non-Arab nations began issuing threats. They posed a danger (to Muslim security) and gathered at Nahaawind, where

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.305) and Ibn Asaakir as quoted in *Mukhtasar* (Vol.1 Pg.124). Allaama Ibn Katheer has commented on the chain of narrators.

(2) Ibn Jareer (Vol.4 Pg.43).

they made statements to the effect that the person who had been a cause for the domination of the Arabs had passed away.

Hadhrat Abu Bakr رضي الله عنه assembled the Muhaajireen and the Ansaar and said to them, "The Arabs refuse to pay (the zakaah) for their goats and camels and have turned away from their Deen. On the other front, the non-Arabs have gathered at Nahaawind to fight you from a united platform, smugly thinking that the person who had been the cause for your domination has passed away. Do give me your opinions, for I am merely a man from amongst you who is most heavily burdened with this load."

After they had their heads bowed for long while, it was Hadhrat Umar رضي الله عنه who spoke first. He submitted, "O successor of Rasulullaah ﷺ! By Allaah! I am of the opinion that you content yourself with accepting only salaah from them and waive the zakaah because they have only recently accepted Islaam after the Period of Ignorance and Islaam has not yet prepared them fully. Perhaps Allaah shall take them back towards good or if Allaah grants further strength to Islaam (and they still refuse to yield), we shall be able to wage war against them. The Muhaajireen and Ansaar who are left do not have the might to take on the Arabs and the non-Arabs all at once." When Hadhrat Abu Bakr رضي الله عنه turned to Hadhrat Uthmaan رضي الله عنه, he offered a similar opinion. Thereafter, Hadhrat Ali رضي الله عنه and the rest of the Muhaajireen echoed the same view. When Hadhrat Abu Bakr رضي الله عنه turned to the Ansaar, they also agreed.

When Hadhrat Abu Bakr رضي الله عنه realised that they all felt the same way, he mounted the pulpit and after praising Allaah, he said, "When Allaah sent Muhammad ﷺ, the truth was undermined and without support. Islaam was a stranger and an outcast, hanging only by a thread. Although its adherents were few, Allaah assembled them through Muhammad ﷺ and formed them into the best of nations destined to survive. I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there can be no going back on His word. Allaah has declared:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. {Surah Noor, verse 55}

I swear by Allaah that if they (the Arabs refusing to pay zakaah) refuse to pay me

even a string which they used to pay to Rasoolullah ﷺ (as zakaah) and then confront me together with the trees, the rocks, all of Jinn and all of mankind, I shall fight them until my soul meets with Allaah! Allaah has never separated salaah and zakaah and then combined them again (how is it then possible for me to acknowledge their salaah and ignore zakaah?)."

Hadhrat Umar ؓ shouted, "Allaahu Akbar!" and said, "By Allaah! After Allaah had fixed the resolve in the heart of Hadhrat Abu Bakr ؓ to wage Jihaad against those who refused to pay zakaah, I also realised that this was right." (1)

Hadhrat Saalih bin Kaysaan ؓ narrates that when people started leaving the fold of Islaam (after the demise of Rasoolullah ﷺ), Hadhrat Abu Bakr ؓ stood up to address the Muslims. After extolling the praises of Allaah, he added, "All praises are due to Allaah who guides and suffices (whose guidance is sufficient) and Who gives and (gives so much that He) makes (others) independent (of the creation). When Allaah sent Muhammad ﷺ, he was treated as a fugitive while true Deen was treated as a stranger and an outcast. It hung by a thread and was already around for a very long time. (As a result) Its adherents had gone astray and Allaah was displeased with the Ahlul Kitaab. He gave them no good because of any good in them nor did He avert evil from them because of evil predominant in them. They had distorted their scriptures and introduced in it things that did not belong there. On the other hand, the illiterate Arabs had no relationship with Allaah. Neither did they worship Him nor were they praying to Him. They lived the hardest lives, their religion was most deviated and they lived in a most inhospitable land. Although Rasoolullah ﷺ had only a few companions, Allaah assembled them around him through his blessings and formed them into the best of nations. Allaah assisted them by those who followed them and made them dominate others until Allaah finally took His Nabi ﷺ away. Shaytaan then climbed back on to the Arabs to assume the position he had been enjoying formally when Allaah removed him from there. He has now taken them by the hand and intends destroying them." Hadhrat Abu Bakr ؓ then recited the following verse of the Qur'aan:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَنْتَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

(سورة آل عمران: ١٤٤)

Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144}

The Arabs around you are refusing to pay (the zakaah due) for their goats and

(1) Khateeb, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142).



camels. Although they have only now reverted to their former religions, their inclination to do so was never more than it is today. On the other hand, your resolve in the Deen is no stronger today than it had been the day you lost the blessing of your Nabi (ﷺ). Rasulullaah (ﷺ) had handed you over into the custody of the very first Being Who had always been sufficient for you; the very Being Who had found Rasulullaah (ﷺ) without a Shari'ah and then granted him one and Who had found him without wealth and then made him wealthy. It was He Who saved you people when you were on the crumbling edge of a precipice over the fire (of Jahannam). I swear by Allaah that I shall never shirk fighting for a single command of Allaah until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies and successors on His earth. Allaah has spoken the truth and there can be no going back on His word when He declares:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾ (سورة النور: ٥٥)

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. {Surah Noor, verse 55}"

Hadhrat Abu Bakr (رضي الله عنه) then stepped down from the pulpit. <sup>(1)</sup>

## Hadhrat Abu Bakr (رضي الله عنه) Censures Those who were Hesitant and who wanted to Delay Jihaad

Hadhrat Umar (رضي الله عنه) narrates that when the Arab tribes forsook Islaam, the Muhaajireen together with himself arrived at a common conclusion. They said to Hadhrat Abu Bakr (رضي الله عنه), "O successor of Rasulullaah (ﷺ)! Leave the people to continue performing salaah without paying zakaah because they will soon accept the obligation of zakaah once true Imaan enters their hearts." Hadhrat Abu Bakr (رضي الله عنه) responded by saying, "I swear by the Being Who controls my life! I prefer falling headlong from the sky rather than neglecting to fight for something that Rasulullaah (ﷺ) fought for."

Hadhrat Abu Bakr (رضي الله عنه) then fought (those who refused to pay zakaah) until they all returned to the fold of Islaam. Hadhrat Umar (رضي الله عنه) says, "I swear by the Being Who controls my life that that single day (of Hadhrat Abu Bakr (رضي الله عنه)) is better than (the life's deeds of) the family of Umar." <sup>(2)</sup>

Hadhrat Umar (رضي الله عنه) narrates that when Rasulullaah (ﷺ) passed away, many

(1) Ibn Asaakir. Ibn Katheer has commented on the chain of narrators, as quoted in *Kanzul Ummaal* (Vol.3 Pg.142). A similar narration appears in *Al Bidaaya wan Nihaaya* (Vol.6 Pg.311).

(2) Adani, as quoted in *Kanzul Ummaal* (Vol.3 Pg.141).

Arab tribes left the fold of Islaam when they said that they would perform salaah without paying zakaah. He narrates further that he then approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "O Khalifah of Rasulullaah رَضِيَ اللَّهُ عَنْهُ! Be sympathetic towards the people and show mercy towards them for they are like wild animals." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "Whereas I was hopeful of your help, you have come to inform me that you will not render any assistance. **While you had been powerful during the Period of Ignorance, have you become weak in Islaam? Why should I sympathise with them using composed verse or concocted magic? Farfetched! Farfetched! Rasulullaah رَضِيَ اللَّهُ عَنْهُ has passed away and revelation has stopped. I swear by Allaah that I shall fight them as long as my hand can hold a sword and (if) they refuse to pay even a string (that is due from them as zakaah).**"

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "I found Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to be more competent and resolute than myself. He trained the people in many matters which made many of my tasks easy when I was appointed as Khalifah." (1)

Hadhrat Dabba bin Mihsin Anzi narrates that he once asked Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ, "Are you better than Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ began to weep and said, "A single night of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and a single day of his is better than (the life's deeds of) Umar and the entire family of Umar. Should I not inform you of that night and that day of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ?" When Hadhrat Dabba asked to be informed, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "The night was the night when Rasulullaah رَضِيَ اللَّهُ عَنْهُ left the people of Makkah. He left at night and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ followed him." He then proceeded to narrate the incident as reported in the Chapter Concerning Hijrah<sup>(2)</sup>. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then continued, "The day of his was when Rasulullaah رَضِيَ اللَّهُ عَنْهُ had passed away and many Arab tribes forsook Islaam. While some of them said that they would perform salaah without paying zakaah, others said that they would neither perform salaah nor pay zakaah. I then approached him with the sincere intention of offering good counsel. I said to him, 'O Khalifah of Rasulullaah رَضِيَ اللَّهُ عَنْهُ! Be compassionate towards the people...' The rest of the Hadith is similar to the one quoted above." (3)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that after Rasulullaah رَضِيَ اللَّهُ عَنْهُ had passed away and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ succeeded him, many Arab tribes forsook Islaam. It was then that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "O Abu Bakr! How can we fight these people when Rasulullaah رَضِيَ اللَّهُ عَنْهُ said, 'I have been commanded to fight people until they declare 'Laa Ilaaha Illallaah'. When someone declares 'Laa Ilaaha Illallaah', his property and life is safe from me except by the right of Allaah (a warrant by which his property or life may be taken as a penalty). Thereafter, Allaah shall reckon with him.'"

(1) Ismaa'ili, as quoted in *Kanzul Ummaal* (Vol.3 Pg.300).

(2) Under the heading "The Hijrah of Rasulullaah رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ" and the subheading "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Fears of Rasulullaah رَضِيَ اللَّهُ عَنْهُ when they Leave the Cave and Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Praises Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ".

(3) Dinowri in his *Majaalasah*, Abul Hasan bin Bishraan in his *Fawaa'id*, Bayhaqi in his *Dalaa'il* and La'lakaai in his *Sunnah*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.348).

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ responded by saying, "I swear by Allaah that I shall definitely fight anyone who differentiates between salaah and zakaah for zakaah is a right of wealth (just as salaah is a right due from the body). By Allaah! If they refuse to pay to me (as a part of zakaah) a string that they were paying to Rasulullaah ﷺ, I shall certainly fight them for it!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says, "I swear by Allaah that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said this because he had assurance from Allaah that he ought to wage Jihaad. I was therefore convinced that this was the right thing to do." (1)

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Ensures that Armies are Dispatched in the Path of Allaah. He Encourages the Muslims to March in Jihaad and Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ About Fighting the Romans

## Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Fight in Jihaad in his Sermon

In a narration reported by Hadhrat Qaasim bin Mahmood رَضِيَ اللَّهُ عَنْهُ, it is mentioned that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once stood up to deliver a sermon. After praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "Everything has principles which shall meet the requirements of the one who adheres to them. Whoever does something solely for Allaah, Allaah shall see to his needs. You should ensure that you work hard and exercise moderation, for it is moderation that will take you to your destination. Listen attentively! There is no Deen in one who has no Imaan, there is no reward for the one who does not expect any and no deed for one who has no Niyyah (intention). Listen carefully! There are such rewards promised in the Book of Allaah for those engaged in Jihaad in the path of Allaah that it is only appropriate for a Muslim to wish that they are reserved for him. This is the trade that Allaah has pointed towards<sup>(2)</sup>, which shall provide deliverance from humiliation and secure honour in both worlds." (3)

## The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ and Other Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him Concerning Jihaad in the Path of Allaah

Hadhrat Ibn Is'haaq bin Yasaar narrates from Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ that they were still on the battlefield of Yamaamah after the battle when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ wrote a letter to Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ. The letter read:

From Abdullaah, Abu Bakr the Khalifah of Rasulullaah ﷺ

To Khaalid bin Waleed, the Muhaajireen and Ansaar with him as well as

(1) Bukhari, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Ibn Hibbaan and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.3 Pg.301).

(2) See Surah Saff (Surah 61), verse 10.

(3) Ibn Asaakir (Vol.1 Pg.133), as quoted in Mukhtasar. Similar narrations are quoted in *Kanzul Ummaal* (Vol.8 Pg.207) and by Ibn Jareer Tabari (Vol.4 Pg.30).

all those who follow them in good faith

Peace be on you all

Before you all, I praise Allaah besides Whom there is none worthy of worship.

All praises belong to Allaah Who has fulfilled His promise, assisted His servant, granted honour to His friends, disgraced His enemies and defeated the coalition of forces by Himself. The very Allaah besides Whom there is no deity has declared:

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (*of the rulers*) on earth just as He had made those before them successors. And He will certainly grant (*great*) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (*on condition that*) they worship Me and do not ascribe any as partner to Myself. Those who are ungrateful after this are sinful indeed. <sup>(1)</sup>

This is a promise from Allaah which cannot be left unfulfilled and statement that cannot be doubted. Allaah has made Jihaad obligatory on the Mu'mineen. He declares:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Warfare (*Jihaad for the pleasure of Allaah against the enemies of Islaam*) has been made obligatory for you (*when necessary*) though you may dislike it (*because of the hardship involved*). It may be that you dislike something that is good for you and you may like something that is bad for you. Allaah knows (*what is good for you*) and you do not know. <sup>(2)</sup>

You should therefore adopt those avenues by which the promises of Allaah to you will be fulfilled and continue obeying Him in everything He has made obligatory on you even though the effort may seem tremendous, the hardship may be intense, the journey may be distant and you may suffer loss to your wealth or health. All of this fades into insignificance before the great rewards of Allaah. So fight in the way of Allaah, may Allaah have mercy on you.

(1) Surah Noor, verse 55.

(2) Surah Baqara, verse 216.

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾

Proceed (in the path of Allaah) when light or heavy (*happily or reluctantly, rich or poor, in good conditions and adverse conditions*), and exert yourselves (for the welfare of the Deen) with your wealth and lives in Allaah's way (for Allaah's pleasure). <sup>(1)</sup>

I have commanded Khaalid bin Waleed to march to Iraq and to remain there until I issue further instructions. You should all proceed with him without hesitation because this is a path in which Allaah has multiplied the rewards for those whose intentions are good and who are enthusiastic about good things. When you reach Iraq, stay here until my instructions reach you. May Allaah take care of mine and your every concern of this world and the Akhirah.

Peace be on you together with the mercy and blessings of Allaah. <sup>(2)</sup>

## Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Consults with the Senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Romans and Delivers a Speech in this Regard

Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ intended launching a military offensive against the Romans, he first called for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'eed bin Zaid رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ and other senior Sahabah رَضِيَ اللَّهُ عَنْهُمْ from amongst the Muhaajireen and Ansaar. He called both those who participated in the Battle of Badr and those who did not. Amongst them was Hadhrat Abdullaah bin Abi Awfa رَضِيَ اللَّهُ عَنْهُ, who narrates further that when they all arrived, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ addressed them saying, "Verily the bounties of Allaah on His servants cannot be counted and all our deeds can never compensate for these. All praises belong to Allaah who has united you, reconciled you, guided you to Islaam and distanced Shaytaan from you. Shaytaan now has no hope of you committing Shirk or of you taking a deity other than Allaah. The Arabs are the children of a single father and mother."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ continued, "I have decided that the Muslims should march in Jihaad against the Romans in Shaam so that Allaah may strengthen the Muslims and elevate the Kalimah. Together with this, the Muslims shall have a tremendous share because whoever is killed shall die as a martyr and the rewards with Allaah are best for the righteous. On the other hand, whoever survives shall survive to defend the Deen and will be deserving of the great rewards due to those who wage Jihaad. This is merely my opinion. Any one of you is at liberty to advise me."

(1) Surah Taubah, verse 41.

(2) Bayhaqi in his *Sunan* (Vol.9 Pg.179).

## The Speech of Hadhrat Umar رضي الله عنه in Support of the Opinion of Hadhrat Abu Bakr رضي الله عنه to March in Jihaad

Hadhrat Umar رضي الله عنه then stood up and said, "All praises are due to Allaah Who blesses those of His servants with good Whom He pleases. By Allaah! Whenever we competed for good, you always beat us to it. This is the bounty of Allaah Whom Allaah grants to whoever He wills. Allaah is the One Who possesses the greatest bounties. As a matter of fact, I had intended to approach you concerning the very matter you have raised. However, it was destined that you should be the first to mention it. Your opinion is most accurate. May Allaah always guide you to what is correct. Dispatch troops of cavalry one after the other and troops of infantry one after the other. Armies should march in succession and Allaah shall assist His Deen and grant honour and strength to Islaam and the Muslims."

### The Opinion of Hadhrat Abdur Rahmaan bin Auf رضي الله عنه concerning the Battle Strategy

Thereafter, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه stood up and said, "O Khalifah of Rasulullaah ﷺ! They are Romans and the progeny of Romans. They are extremely powerful and as solid as a pillar. I do not think that you should launch a full frontal attack but you should rather dispatch cavalry battalions to start skirmishes along their borders and then return to you. When this is done several times, the Romans will suffer many losses and our battalions will capture many outlying areas. By then the Romans will also have grown weary. Thereafter, you should send a message to the various areas of Yemen and to the furthest members of the Rabee'ah and Mudhar tribes so that they may all gather around you. You may then lead an attack by yourself or appoint another leader (while you attend to affairs from Madinah)." After this address, Hadhrat Abdur Rahmaan bin Auf رضي الله عنه remained silent, as did the others present.

### Hadhrat Uthmaan رضي الله عنه Supports the Opinion of Hadhrat Abu Bakr رضي الله عنه and the other Sahabah رضي الله عنهم Echo the Same Opinion

Hadhrat Abu Bakr رضي الله عنه then asked the others what their opinions were. A response came from Hadhrat Uthmaan رضي الله عنه who said, "(O Khalifah of Rasulullaah ﷺ!) I believe that you are truly a well-wisher of everyone who follows this Deen and are concerned about them. Therefore, whenever you have an opinion that you think is in the best interests of the masses, do feel free to carry it out for you can never be slandered for it."

In response to this, Hadhrat Talha, Zubayr, Sa'd, Abu Ubaydah, Sa'eed bin Zaid and all the other Muhaajireen and Ansaar رضي الله عنهم present there said, "Uthmaan has spoken the truth. Do feel free to carry out what you feel for we shall never oppose you or slander you." With this, they made other similar statements as

well. Although Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was also present, he remained silent all the while.

## **Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Gives Glad Tidings to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Who is Pleased by this and then Delivers a Lecture to Motivate the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad**

(Addressing Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ) Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "What is your opinion, O Abul Hasan?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "I feel that whether you march against them yourself or whether you send others against them, you will have Allaah's assistance, Inshaa Allaah." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, "May Allaah always give you good news! How do you know this?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "I have heard Rasulullaah ﷺ say that this Deen will always dominate those who oppose it until the Deen and its adherents are victorious." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ exclaimed, "Subhaanallaah! What a beautiful Hadith! You have made me very happy with this. May Allaah always keep you happy."

Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then stood up to address the people. After duly praising Allaah and sending salutations to Rasulullaah ﷺ, he said, "O people! Allaah has certainly blessed you with Islaam and honoured you with the institution of Jihaad. Through this Deen Allaah has elevated your status over the people of other religions. Therefore, O servants of Allaah, prepare to fight the Romans in Shaam. I shall appoint commanders over you and make flags for you. Obey your Rabb, do not disobey your commanders and make good your intentions and your provisions for food and drink for Allaah is with those who have Taqwa and who do things well."

## **An Exchange of Words between Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ and Hadhrat Khaalid bin Sa'eed رَضِيَ اللَّهُ عَنْهُ Advises his Brother to Assist Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ**

(After listening to the address of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ) The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were silent without any of them offering any response. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "O assembly of Muslims! What is the matter with you that you do not respond to the Khalifah of Rasulullaah ﷺ when he is calling you towards that which will give life to you?" Had the gains been near at hand and the journey an easy one, you would have certainly jumped to it <sup>(1)</sup>."

In response to this, Hadhrat Amr bin Sa'eed رَضِيَ اللَّهُ عَنْهُ stood up and retorted, "O son of Khattaab! Are you comparing us to the example of the Munaafiqeen? What prevented you from taking the initiative to do that which you accused us of not doing?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ knows well that I will surely respond if he calls me and fight if he asks me to." Hadhrat Amr bin

(1) Here Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was referring to a statement in verse 42 of Surah Taubah.

Sa'eed رضي الله عنه rejoined, "If we fight, it will not be for you because we fight only for Allaah." Hadhrat Umar رضي الله عنه then said, "May Allaah guide you! You have spoken well."

Hadhrat Abu Bakr رضي الله عنه then said to Hadhrat Amr bin Sa'eed رضي الله عنه, "Please be seated. May Allaah shower His mercy on you. In saying what you heard him say, Umar did not intend to hurt or to insult any Muslim. All he intended by what he said was to encourage those who were hesitant to fight in Jihaad."

Thereafter, Hadhrat Khaalid bin Sa'eed رضي الله عنه (the brother of Hadhrat Amr bin Sa'eed رضي الله عنه) stood up and said, "The Khalifah of Rasulullaah ﷺ is right. Do be seated, dear brother." When Hadhrat Amr bin Sa'eed رضي الله عنه sat down, Hadhrat Khaalid رضي الله عنه continued, "All praises belong to Allaah besides Whom none is worthy of worship. Who has sent Muhammad ﷺ with guidance and the true Deen to make it dominate over all other religions even though the Mushrikeen abhor it. All praises are due to Allaah Who fulfils His promises, Who makes them come to realisation and Who destroys His enemies. We neither oppose you nor have any opposition amongst ourselves. You are a well-wishing and concerned leader and we are prepared to march whenever you command and prepared to obey you whenever you issue an order."

Hadhrat Abu Bakr رضي الله عنه was extremely pleased by this speech and said, "May Allaah reward you well, my brother and friend! You had accepted Islaam willingly, migrated with the hope of reward when you escaped from the Kuffaar with your Deen so that Allaah and His Rasool ﷺ may be pleased and so that the Kalimah may be elevated. You are one of the commanders of the people, so prepare to march. May Allaah shower His mercy on you." Thereafter, Hadhrat Abu Bakr رضي الله عنه descended from the pulpit.

Hadhrat Khaalid bin Sa'eed رضي الله عنه then left to make the necessary preparations. In the meanwhile, Hadhrat Abu Bakr رضي الله عنه instructed Hadhrat Bilaal رضي الله عنه to make the following announcement: "O people! March in Jihaad against the Romans in Shaam!" There were no doubts amongst the people that Hadhrat Khaalid bin Sa'eed رضي الله عنه was their commander. He was the first to reach the army camp, after which people started arriving there in tens, twenties, thirties, forties, fifties and hundreds. Eventually, a very large army had gathered. Accompanied by several leading Sahabah رضي الله عنهم, Hadhrat Abu Bakr رضي الله عنه proceeded to the camp one day. Although he saw an impressive number of men, he did not think that the number was adequate to fight the Romans. Turning to his companions, he asked, "What would you say if I send this number of men to Shaam?" Hadhrat Umar رضي الله عنه replied, "I do not think that this number is sufficient for the large Roman army." Turning to the others, Hadhrat Abu Bakr رضي الله عنه asked, "What do you men think?" they replied, "We second the opinion of Umar." Hadhrat Abu Bakr رضي الله عنه then said, "Should I then rather not write to the people of Yemen, calling them to Jihaad and encouraging them with the rewards for Jihaad?" All his companions shared his opinion and said, "That is an excellent idea! Go ahead." Hadhrat Abu Bakr رضي الله عنه then wrote the letter.



## The Letter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ to the People of Yemen calling them to Fight in Jihaad

In the name of Allaah the Most Kind the Most Merciful  
From the Khalifah of Rasulullaah ﷺ to every Muslim and Mu'min of Yemen to whom this letter is read.

Peace be to you.

Before you all, I praise Allaah besides Whom there is none worthy of worship. Verily Allaah has made Jihaad obligatory for the Mu'mineen and has commanded them to Proceed (*in the path of Allaah*) when light or heavy and exert themselves with their wealth and lives in Allaah's way. Jihaad is a greatly emphasised obligation and its rewards with Allaah are tremendous. We have prepared the Muslims to march in Jihaad against the Romans in Shaam. They have hastened to it with noble intentions and with great hopes of being rewarded. Therefore, O servants of Allaah, you should also hasten to that towards which they have hastened, ensuring that your intentions are good. You are assured one of two excellent virtues; either martyrdom or victory and booty. Remember that Allaah is not pleased with only words from His servants that are not accompanied by actions. Furthermore, Jihaad against the enemies of Islaam shall perpetuate until they accept the true Deen and accept the injunctions of the Qur'aan.

May Allaah preserve your Deen for you, guide your hearts, purify your deeds and bless you with the rewards of those who wage Jihaad and who are steadfast."

Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent this letter with Hadhrt Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ. (1)

## The Lecture of Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ When the Muslim Army Left for Shaam

Hadhrt Abdur Rahmaan bin Jubayr رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrt Abu Bakr رَضِيَ اللَّهُ عَنْهُ was seeing the army off to Shaam, he stood up amongst them. He praised Allaah, instructed them to march to Shaam and gave them the glad tidings that Allaah would grant them victory to the extent that they would even build Masaajid there. He said, "You should never think that you are going there for sport. Shaam is a land of plenty that has plenty of food for you so beware of developing pride for I swear by the Rabb of the Kabah that pride and boastfulness will certainly come to you. I advise you with ten things, so always keep them in mind. Never kill a helpless old man..." The Hadith continues further. (2)

(1) Ibn Asaakir (Vol.1 Pg.126), as quoted in *Mukhtasar* (Vol.2 Pg.126) and *Kanzul Ummaal* (Vol.3 Pg.143).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.143).

## Hadhrat Umar Bin Khattaab رَضِيَ اللَّهُ عَنْهُ Encourages Jihaad in the Path of Allaah and Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in Matters Arising Before him

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad

Hadhrat Qaasim bin Muhammad narrates that Hadhrat Muthanna bin Haaritha رَضِيَ اللَّهُ عَنْهُ once addressed the people saying, "O people! You should never regard marching against the Persians as something difficult. We have already captured their fertile grounds and the best half of Iraq. We already have half of their kingdom and have caused them tremendous losses. Our people are bold against them and Inshaa Allaah we shall soon also have their remaining lands."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then stood up and said, "The region of Hijaaz is not your original homeland. You only stay where you can find some vegetation and it is only by that the people of Hijaaz manage to survive. Where are those Muhaajireen who were always leaping towards the promises of Allaah? March to the lands that Allaah has promised in His Book that He would make you inherit. Allaah has declared:

﴿لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ﴾

'To make it (Islam) dominate over all other religions.' (1)

Allaah shall therefore make His Deen dominate, give honour to those who assist His Deen and make its adherents the inheritors of (the territories) all nations. Where are the righteous servants of Allaah then?"

The first to respond was Hadhrat Abu Ubayd bin Mas'ood, followed by either Hadhrat Sa'd bin Ubayd or Hadhrat Saleet bin Qais رَضِيَ اللَّهُ عَنْهُ. When the party gathered, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was told to appoint someone from the senior Muhaajireen and Ansaar as their commander. However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! I shall not do this. Allaah only gives status on account of your eagerness and enthusiasm to fight the enemy. Therefore, should you shrink away and dislike meeting the enemy, then the most deserving of leadership will be he who was the first to come forward and respond to the call. By Allaah! I shall appoint as commander only he who was the first to respond."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then summoned Hadhrat Abu Ubayd, Hadhrat Saleet and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُمْ and said (to Hadhrat Saeet and Sa'd رَضِيَ اللَّهُ عَنْهُمْ), "If you two had beaten him, I would have appointed you as commander and you would have deserved it because you are Muslims longer." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then appointed Hadhrat Abu Ubayd as commander of the army and said to him, "Listen to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ and consult with them. Never do anything hastily until you have verified the facts. This is warfare and

(1) Surah Fatah, verse 28.

only that person succeeds in it who is calm and who knows when to attack and when not to attack." (1)

In another report narrated by Hadhrat Sha'bi رَضِيَ اللَّهُ عَنْهُ, it is mentioned that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was told to appoint a Sahabi رَضِيَ اللَّهُ عَنْهُ as commander, he said, "The virtue of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ is on account of them being the first to volunteer and being present when others refused to present themselves. However, when they express reluctance and others do what they had been doing, then those who are prepared to march when heavy or light become more deserving. By Allaah! I shall only appoint as their commander the one who had been first to respond." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then appointed Hadhrat Abu Ubayd as the commander and advised him concerning the army. (2)

## **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Consults with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Concerning a Military Offensive Against the Persians**

Hadhrat Umar bin Abdul Azeez says that when the news of the martyrdom of Hadhrat Abu Ubayd bin Mas'ood reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and he learnt that the Persians aligned behind someone from the family of the Kisra, he had an announcement (of Jihaad) made amongst the Muhaajireen and the Ansaar (and instructed them to meet at a place called Siraar). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ left for Siraar and sent Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ ahead to a place called Ahwas. He then appointed Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ as commander of the army's right flank, Hadhrat Zubayr bin Awaam رَضِيَ اللَّهُ عَنْهُ as commander of the left flank and appointed Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ as his deputy in Madinah. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ consulted with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, they all shared the opinion that he should march against the Persians. However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ did not consult with them before reaching Siraar and before Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ had returned (from Ahwas).

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ consulted with the eminent Sahabah رَضِيَ اللَّهُ عَنْهُمْ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ also expressed the same opinion as the others (to march against the Persians) but Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ was against the idea. Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ said, "After the demise of Rasulullaah ﷺ, I have never before this day and shall never afterwards say that I shall sacrifice my parents for anyone. However, now I say that may my parents be sacrificed for you (O Ameerul Mu'mineen)! Leave this matter to me. You remain in Madinah and send out an army. I have noticed that the decree of Allaah has always been in favour of your armies. The defeat of your army is not (as demoralising) as your defeat. I fear that if you are martyred or defeated in battle, the Muslims (will be so demoralised that they) will never again cry out 'Allaahu Akbar' or recite 'Laa Ilaaha Illallaah'."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ (accepted this opinion and) was looking for a commander

(1) Ibn Jareer Tabari (Vol.4 Pg.61).

(2) Ibn Jareer Tabari (Vol.4 Pg.61).

and they were still busy consulting when a letter arrived from Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ, who had been employed to collect zakaah of the people of Najd. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked those with him to suggest who should command the army, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ said, "You have just found him." "Who is he?" asked Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ replied, "He is the clawed and valiant lion Sa'd bin Maalik رَضِيَ اللَّهُ عَنْهُ." The other members of the consultative assembly agreed. <sup>(1)</sup>

## Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad

Hadhrat Abu Saalih who was the freed slave of Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ narrates that he heard Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ saying from the pulpit, "O people! I had kept secret from you a Hadith that I had heard from Rasulullaah ﷺ fearing that you would disperse from around me (and proceed in Jihaad). I then decided to mention it to you so that each person may decide to do as he pleases. I have heard Rasulullaah ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent at other places'." <sup>(2)</sup>

Hadhrat Mus'ab bin Thaabit bin Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ mentioned the following in a sermon from the pulpit: "I intent narrating to you a Hadith that I had heard from Rasulullaah ﷺ. All that prevented me from narrating it to you previously was to keep you behind with me (here in Madinah to tend to the affairs of the capital city). I heard Rasulullaah ﷺ say, 'A single day spent guarding the borders (of the Muslim state) for the pleasure of Allaah is better than a thousand other days spent in salaah coupled with days spent fasting'." <sup>(3)</sup>

## Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Encourages People Towards Jihaad

Hadhrat Zaid bin Wahab narrates that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once stood up to address the people. He said, "All praises belong to Allaah Who when He crushes something, none can mend it and when He wants something to remain intact, none can smash it. If Allaah wills, no two persons would have a quarrel and the Ummah would never dispute any of His laws. Similarly, if He wills, no underling would reject the virtue of his superiors. Fate has drawn us and the others to this place. Allaah sees and hears us and if He wills, He could hasten our punishment. Allaah controls change and has the power to expose the oppressor and make it known where the truth lies. Nevertheless, Allaah has made this world a place of actions and has made the Akhirah a place to live forever.

﴿لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى﴾ (سورة النجم: ٣١)

(1) Ibn Jareer Tabari (Vol.1 Pg.65).

(2) Ahmad (Vol.1 Pg.65).

(3) Ahmad (Vol.1 Pg.61).

He may punish the evil-doers for their (evil) actions and reward those who do good with the best (of rewards, namely Jannah). {Surah Najm, verse 31}

Listen attentively! Tomorrow you will face your enemy so spend a long time in salaah tonight, recite Qur'aan abundantly and beseech Allaah for assistance and steadfastness. Fight them with determination and caution and remain staunch." Hadhrat Ali ﷺ then turned and left. <sup>(1)</sup>

## Hadhrat Ali ﷺ Encourages the Muslims During the Battle of Siffeen

Hadhrat Abu Amra Ansaari narrates that when giving courage to the Muslims during the Battle of Siffeen, Hadhrat Ali ﷺ said, "Allaah has shown you a trade which will save you from a painful punishment and take you closer to all goodness<sup>(2)</sup> ; (the trade is) Imaan in Allaah and His Rasool ﷺ and Jihaad in the path of Allaah Whose mention is most high. Allaah has determined that the rewards for this shall be forgiveness from Allaah and wonderful mansions in the eternal Jannah. Allaah has also informed you that He loves those who fight (the enemies of Islaam) in His path (standing) in rows (in front of the enemy with steadfastness and unity) as if they are a solid building. You should therefore straighten your rows like a solid building. Those wearing armour should be in front and those without armour should fall behind. Then persevere with tenacity." <sup>(3)</sup>

## Hadhrat Ali ﷺ Encourages the Muslims to Fight the Khawaarij

Hadhrat Abul Wadaak Hamdaani narrates that when Hadhrat Ali ﷺ camped at a place called Nukhayla (close to Kufa) and had lost hope in the Khawaarij, he stood up (to address the people). After praising Allaah, he said, "He who discards Jihaad and compromises the laws of Allaah, borders on the fringe of destruction unless Allaah rescues him by His grace. Fear Allaah and fight those who oppose Allaah, who attempt to extinguish the light of Allaah, who are in error, deviant, oppressive and sinful. They are not proficient in reciting the Qur'aan, have no understanding of the Deen, have no knowledge of interpreting the Qur'aan and are not even long in the Deen that they could be worthy of Khilaafah. By Allaah! If they become your rulers, they will rule you in the way that Kisra and Heraclius ruled. Prepare well for your march against your enemies from the West. I have sent a message to your brothers from Basrah to come to (assist) you. Inshaa Allaah, we shall all march together (against the Khawaarij) as soon as they arrive. There is no power or might but with Allaah." <sup>(4)</sup>

(1) Tabari (Vol.4 Pg.9).

(2) Here Hadhrat Ali ﷺ was referring to verses 10-13 of Surah Saff (Surah 61).

(3) Tabari (Vol.4 Pg.11).

(4) Tabari (Vol.4 Pg.57).

## Hadhrat Ali ﷺ delivers a lecture Concerning the Reluctance of the Muslims to March in Jihaad

Hadhrat Zaid bin Wahab narrates that in his first address to the Muslims after the Battle Nahrwaan, Hadhrat Ali ﷺ said, "O people! Prepare to march against the enemy in a Jihaad that will draw you close to Allaah and secure a great status for you near Him. They are people who are confused about the truth, know nothing about the Qur'aan, are far from the Deen, are bewildered in rebellion and have fallen headlong into the abyss of deviation. Prepare (to use in battle) against them whatever forces of strength (weapons) you can muster, as well as trained horses. Trust in Allaah for Allaah suffices as Defender and Allaah suffices as Helper."

When the people failed to march and to prepare, Hadhrat Ali ﷺ left them alone for a few days. Eventually, when he lost hope that they would prepare, he summoned their leaders and influential people. When Hadhrat Ali ﷺ asked them for their opinions and about what it was that caused them to procrastinate, some of them complained of illness while others excused themselves on account of some pressing circumstances. Only a few of them were willing.

Hadhrat Ali ﷺ then stood up to deliver a lecture. He said, "O servants of Allaah! What is the matter with you that you cling to the ground when you are commanded to march? Do you prefer the life of this world to that of the Aakhirah? Do you prefer humiliation and dishonour over respect? Each time I call you to wage Jihaad, your eyes start to turn like a person in the throes of death. It then seems as if your hearts have lost their senses, leaving you without any understanding and as if your eyes have been blinded so that you see nothing. By Allaah! When there is comfort and luxury, you are like the lions of the Shira forest but when you are called towards battle, you become sly foxes. I have permanently lost confidence in you people. You are not the type of horsemen with whom an attack can be launched neither people of nobility with whom refuge can be sought. I swear by Allaah that you people are the worst and most incompetent in battle. The plots of the enemy are sure to succeed against you whereas your strategies would be useless against them. Your limbs are being severed and you cannot defend each other. Your enemies are not asleep whereas you are oblivious. A fighter is vigilant and intelligent whereas one who bows to a truce becomes humiliated. **Those who fight amongst themselves are soon defeated and defeated people are suppressed and looted.**"

Hadhrat Ali ﷺ continued, "You should now understand that I have rights over you just as you have rights over me. Your rights over me are that I should be your well-wisher as long as I am with you, that I should increase your shares of booty, that I should educate you so that you do not remain ignorant and that I should teach you etiquette and manners so that you are able to learn. My rights that are due from you are that you fulfil your pledge of loyalty to me and that you remain my well-wishers in my presence as well as in my absence. In addition to

this, you ought to respond to me when I summon you and obey me when I issue an order. If Allaah intends good for you, you would forsake that which displeases me and return to that which pleases me. By doing this, you will receive what you want and achieve what you aspire for." (1)

## **Howshab Himyari Calls for Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ During the Battle of Siffeen and the Reply he Received**

Hadhrat Abdul Waahid Damishqi narrates that during the Battle of Siffeen, Howshab Himyari called to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ saying, "O son of Abu Taalib! Leave us alone for the sake of yours and our blood! We shall leave Iraq for you and you leave Shaam for us. In this way, the blood of Muslims will be spared."

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied by saying, "Farfetched, O son of Umm Zulaym! I swear by Allaah that I would do this if I knew that I am permitted to compromise the Deen of Allaah. In fact, this would cause me less trouble. However, when Allaah is disobeyed and the people of the Qur'aan have the might to take a stand and wage Jihaad until Allaah's commands dominate, Allaah does not like them to remain silent and to compromise the Deen." (2)

## **Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Encourages the Muslims to Wage Jihaad**

### **The Speech of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ during the Battle of Qaadiisiyyah**

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad رَضِيَ اللَّهُ عَنْهُمْ all narrate that during the Battle of Qaadiisiyyah, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ stood up to address the Muslims. After praising Allaah, he said "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

(سورة الانبياء: ١٠٥)

Without doubt, We have already written in the Zaboor after the reminder (*the Torah*) that My pious bondsmen shall inherit the land.  
{Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has given you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now

(1) Tabari (Vol.4 Pg.67).

(2) Ibn Abdil Birr in *Isti'aab* (Vol.1 Pg.391) as well as Abu Nu'aym in *Hilya* (Vol.1 Pg.85).

their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Akhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths (because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Akhirah."

## **The Speech of Hadhrat Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ during the Battle of Qadisiyyah**

Thereafter, Hadhrat Aasim bin Amr رَضِيَ اللَّهُ عَنْهُ stood up and said, "Allaah has subjected the people of this land (of Iraq) to you for the past three years and the harm you have done to them (in weakening their military strength) is more than the harm they have caused to you. You are now in a position of superiority and Allaah shall remain with you on condition that you are steadfast and use your swords and spears properly. You will then have possession of their wealth, their women, their children and their country. On the other hand, if you weaken and become cowardly - may Allaah protect you from this - their large army shall not leave a single survivor from amongst you for fear that you would return to destroy them. Fear Allaah! Fear Allaah and remember the previous battles in which Allaah had blessed you. Do you not look back to the land (of Arabia) behind you that is barren without any vegetation. It had neither any shade nor offers any sanctuary where refuge can be taken and a defence organised. Make the Akhirah your objective." (1)

## **The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to March in Jihaad for the Pleasure of Allaah**

### **The Enthusiasm of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ for Jihaad**

Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ narrates that he got ready to join Rasulullaah ﷺ when Rasulullaah ﷺ intended leaving for the Battle of Badr. His uncle Hadhrat Abu Burda bin Niyaar رَضِيَ اللَّهُ عَنْهُ advised him to rather stay behind with his mother. To this, Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ said, "Why do you rather not stay behind with your sister (my mother)?" when this was mentioned to Rasulullaah ﷺ, he instructed Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ to remain with his mother while Hadhrat Abu Burda رَضِيَ اللَّهُ عَنْهُ left (with Rasulullaah ﷺ). When Rasulullaah ﷺ returned, Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ's mother had just passed away and Rasulullaah ﷺ led the Janaazah (funeral) prayer. (2)

(1) Tabari (Vol.4 Pg.44).

(2) Abu Nu'aym in *Hilya* (Vol.9 Pg.37).



## The Enthusiasm of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad and His Statement that Jihaad is Better than Hajj

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ is reported to have said, "I would have preferred to meet Allaah had it not been for three things; for walking in the path of Allaah, for placing my head on the sand in prostration before Allaah and for sitting in the company of people who choose their words just as the best dates are selected."<sup>(1)</sup> Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ is also reported to have said (to the people), "Ensure that you perform Hajj for it is a virtuous deed that Allaah has commanded. However, Jihaad is even more virtuous."<sup>(2)</sup>

## The Enthusiasm of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ for Jihaad

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ once said, "When I was brought before Rasoolullaah ﷺ to participate in the Battle of Badr, Rasoolullaah ﷺ thought that I was too young and did not accept me. I had never experienced no night like that night. Because Rasoolullaah ﷺ did not accept me (to fight in Jihaad), I did not sleep a wink, was overcome with grief and wept incessantly. When I was brought before him the following year and Rasoolullaah ﷺ accepted me, I praised Allaah for it." Someone then asked him, "O Abu Abdur Rahmaan! Did you people turn back on the day the two armies met (during the Battle of Uhud)?" "Yes," replied Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ, "but Allaah forgave all of us, and all thanks are due to Him."<sup>(3)</sup>

## The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ With the Person who Intended to Proceed in Jihaad

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that a man came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and requested, "O Ameerul Mu'mineen! Please provide me with transport because I want to proceed in Jihaad." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then told someone to take the man to the public treasury so that he could take whatever he required from there. When the man entered the treasury and found gold and silver, he asked, "What is all this? I need none of this. All I require are provisions for a journey and transport." The people took the man back to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and informed him about what he had said. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then issued instructions that the man should be provided with provisions and transport. (When these were brought) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ himself tied the saddle to the animal. After mounting the animals, the man raised his hands (in du'aa) and praised Allaah for the treatment he received and for what Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had given him. In the meanwhile, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was walking behind him with the hope that the man would make du'aa for him. After praising Allaah, the man said, "O

(1) Ahmad in his *Zuhd*, Sa'eed bin Mansoor, Ibn Abi Shayba and others, as quoted in *Kanzul Ummaal*.

(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanz* (Vol.5 Pg.231).

Allaah! Also grant Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ the best of rewards." (1)

## **The Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ About the Virtue of the Person who Marches out and Stands Guard in the Path of Allaah**

Hadhrat Artaat bin Mundhir narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once asked those sitting in his company, "Which person deserves the greatest rewards?" The people started making mention of salaah and fasting and mentioning the names of people who are best after the Ameerul Mu'mineen. Thereafter, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Shall I not inform you of those whose rewards are greater than those you have mentioned and who is even better than the Ameerul Mu'mineen?" When the people asked to be informed, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "A small (seemingly unimportant) man in Shaam leading his horse by its reins as he walks while guarding the capital city of the Muslims (guarding Madinah against any attack from the Kuffaar in Shaam). He neither knows whether a wild animal may maul him, whether a poisonous reptile may bite him or whether an enemy may overpower him. That is the person whose rewards are greater than all those you have mentioned and who is even better than the Ameerul Mu'mineen." (2)

## **The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Concerning the Departure of Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to say, "The departure of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ to Shaam was an event that presented much difficulty to Madinah and its people with regard to questions of Islaamic jurisprudence and the religious rulings (Fataawa) that Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ issued. I had spoken to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about keeping Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ behind (in Madinah) because the people needed him but Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ refused this request saying, 'I cannot stop a man who wants to go somewhere in search of martyrdom.' I responded by saying, 'By Allaah! When a person is serving important interests of his townspeople, he will be blessed with the status of a martyr even as he lies on his bed in his own home.'" Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ used to issue Fataawa (religious rulings) during the lifetime of Rasoolullah ﷺ as well as during the time that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was Khalifah. (3)

## **Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Gives Preference to those who were the First to Migrate over the Popular Leaders of People**

Hadhrat Naufal bin Amaarah narrates that Hadhrat Haarith bin Hishaam and

(1) Hannaad, as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

(3) Ibn Sa'd, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ came and sat with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in a manner that he was between the two of them. Thereafter, the first among those to migrate to Madinah started arriving. (As each one of them arrived,) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Move aside, O Suhayl! Move aside, O Haarith!" In this manner, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ moved the two of them further from himself. As the Ansaar started coming to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he moved the two men further in a like manner until they were behind everyone.

When the two men left the presence of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ, "Did you see how we were treated?" Hadhrat Suhayl رَضِيَ اللَّهُ عَنْهُ replied, "Dear man! We should not blame Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, but should blame ourselves. When those people were invited to accept Islaam, they were quick to do so while we procrastinated." When the Muhaajireen and Ansaar had left Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, the two men approached him and said, "O Ameerul Mu'mineen! We noticed what you did today and realise that is was due to our own shortcomings. However, is there any way in which we could gain the status we have not been able to achieve?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to them, "I know of no other way but in that direction." He then pointed towards the Roman borders (where the Muslims were waging Jihaad against the Romans). The two men then left for Shaam, where they both passed away. <sup>(1)</sup>

### **The Statement of Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ to the Leaders over Whom Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had Given preference to the Early Muhaajireen**

Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates that several persons came to the door of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Amongst them were Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ and other prominent leaders of the Quraysh رَضِيَ اللَّهُ عَنْهُمْ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's doorkeeper came out and allowed inside those Sahabah رَضِيَ اللَّهُ عَنْهُمْ who participated in the Battle of Badr such as Hadhrat Suhayb رَضِيَ اللَّهُ عَنْهُ, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ and Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ says, "I swear by Allaah that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had himself participated in the Battle of Badr. He loved those who participated in the Battle of Badr and always advised others to show preference to them.

Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ said, "I have never before seen a day like today! He allows these slaves to enter without paying any attention to us sitting there." Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates further by saying, "Hadhrat Suhayl bin Amr رَضِيَ اللَّهُ عَنْهُ responded to him. What an excellent and intelligent man he was! He said, 'O people! By Allaah! I see the expressions on your faces. If you are angry, be angry with yourselves. You were also invited to accept Islaam when these people were invited. However, they were quick to respond while you procrastinated. Listen well! I swear by Allaah that the virtue (of accepting Islaam early) by which they

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.136). Ibn Abdil Birr has also quoted it in his *Isti'aab* (Vol.2 Pg.111).

have excelled ahead of you is a greater loss to you than their beating you to this door (of the Ameerul Mu'mineen) for which you are competing." Hadhrat Suhayl bin Amr ؓ then continued to say, "As you see, these men have beaten you and I swear by Allaah that you have no way of reaching the status that they have to beat you. You should therefore look towards waging Jihaad and hold tightly to it. Perhaps Allaah shall bless you with the honour of (waging sincere) Jihaad and martyrdom."

Hadhrat Suhayl bin Amr ؓ then stood up, dusted his clothing and proceeded to Shaam. Hadhrat Hasan ؓ added, "Hadhrat Suhayl bin Amr ؓ had spoken the truth. By Allaah! Allaah has not made the person who is quick like the person who procrastinates (they cannot share the same status)." <sup>(1)</sup>

## **Hadhrat Suhayl bin Amr ؓ Marches in Jihaad and Remains in the Path of Allaah until his Death**

Hadhrat Abu Sa'eed bin Fudaala ؓ was a Sahabi who narrated, "Hadhrat Suhayl bin Amr ؓ and myself went together to Shaam. I heard him say, 'I heard Rasulullaah ﷺ say, 'A moment spent standing in the path of Allaah is better than a lifetime of deeds one of you can do while with his family.' I shall therefore remain guarding the borders of the Islaamic state until I die and shall never return to Makkah." Hadhrat Abu Sa'eed ؓ says that Hadhrat Suhayl bin Amr ؓ then remained in Shaam until he passed away in the plague of Amwaas. <sup>(2)</sup>

## **Hadhrat Haarith bin Hishaam ؓ Leaves for Jihaad despite the Despondency of the People of Makkah**

Hadhrat Abu Naufal bin Abi Aqrab narrates that when Hadhrat Haarith bin Hishaam ؓ left Makkah, the people of Makkah became extremely sad and besides suckling infants, everyone left to see him off. When he reached an elevated spot of Bat'haa or somewhere close to it, he stopped and the people around him also stopped. They were all weeping. Seeing the sorrow of the people, he said, "O people! I swear by Allaah that I am not leaving because I love myself more than you nor because I prefer another city to yours. However, when Islaam came, there were many men of the Quraysh who left (Makkah and left in Jihaad) for the sake of Islaam even though they were not from amongst the prominent people of the Quraysh nor from its nobility. By Allaah! Our condition at present is that even if the mountains of Makkah were solid gold and we spent all of it in the path of Allaah, we would never equal a day of theirs. By Allaah! Although they have surpassed us in this world, we hope that we shall be

(1) Haakim (Vol.3 Pg.282) and *Isti'aaab* (Vol.2 Pg.110). Haythami (Vol.8 Pg.46) has commented on the chain of narrators. Bukhari in his *Taareekh* and Baawardi have also narrated it in brief, as quoted in *Isaaba* (Vol.2 Pg.94).

(2) Ibn Sad (Vol.5 Pg.335), as quoted in *Isaaba* (Vol.2 Pg.94). Haakim (Vol.3 Pg.282) has also narrated it.

on par in the Aakhirah. Every person who carries out any deed should fear Allaah." He then left for Shaam together with all those who followed him and was later martyred. May Allaah shower His mercy on him. <sup>(1)</sup>

## **The Enthusiasm of Hadhrat Khaalid bin Waleed رضي الله عنه for Jihaad and his Desire to be Martyred**

Hadhrat Ziyaad who was a freed slave of the family of Hadhrat Khaalid bin Waleed رضي الله عنه narrates that on his deathbed, Hadhrat Khaalid bin Waleed رضي الله عنه said, "There is no night on earth more beloved to me than a night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn. You people should steadfastly cling to Jihaad." <sup>(2)</sup>

Hadhrat Khaalid bin Waleed رضي الله عنه has also mentioned, "The night in which my newly-wed bride whom I love dearly is brought to my house or from whom I am given the news of a son to be born is not dearer to me than that night out on a military expedition with the Muhaajireen which is so cold that water turns to ice and we are to attack the enemy the following dawn." <sup>(3)</sup>

Another narration states that Hadhrat Khaalid bin Waleed رضي الله عنه said, "Involvement in Jihaad in the path of Allaah prevented me from learning much of the Qur'aan." <sup>(4)</sup> It is also narrated that Hadhrat Khaalid bin Waleed رضي الله عنه said, "Involvement in Jihaad has preoccupied me from learning much about the Qur'aan." <sup>(5)</sup>

Hadhrat Abu Waa'il narrates that when Hadhrat Khaalid bin Waleed رضي الله عنه was about to pass away, he said, "I searched for martyrdom wherever I anticipated it to be but I was destined to die on my bed. After my recitation of 'Laa Ilaaha Illallaah', there is no deed I have more hope in than the night I spent wearing my helmet as the rain poured all the time until dawn. Thereafter, we launched a surprise attack on the enemy positions. When I die, I want you to gather my weapons and my horse and donate it as equipment in the path of Allaah."

After Hadhrat Khaalid bin Waleed رضي الله عنه had passed away, Hadhrat Umar رضي الله عنه came for the Janaazah (funeral prayer) and said, "There is no harm if the family of Waleed shed their tears as long as they do not tear their clothes and wail loudly." <sup>(6)</sup>

## **The Enthusiasm of Hadhrat Bilaal رضي الله عنه to Proceed in the Path of Allaah**

The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar

(1) *Isti'aab* (Vol.1 Pg.310). Haakim (Vol.3 Pg.278) has also narrated it.

(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.1 Pg.414).

(3) Abu Ya'la, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.350).

(4) Abu Ya'la. Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

(5) Abu Ya'la, as quoted in *Isaaba* (Vol.1 Pg.414).

(6) Ibn Mubaarak in his *Kitaabul Jihaad*, as quoted in *Isaaba* (Vol.1 Pg.415). Although majority of scholars believe that Hadhrat Khaalid bin Waleed رضي الله عنه passed away in Hims, this narration indicates that he passed away in Madinah. Tabraani has also narrated this report in brief and Haythami (Vol.9 Pg.350) has commented on the chain of narrators.

bin Hafs all narrate from their fathers that Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ once approached Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ saying, "O Khalifah of Rasulullaah ﷺ! I have heard Rasulullaah ﷺ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ therefore stayed with Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. After Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had passed away, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ gave Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ refused to accept the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ﷺ." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then appointed Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ to call out the Adhaan and decided that his progeny after him should call out the Adhaan. (1)

Hadhrat Muhammad bin Ibraheem Taymi narrates that after the demise of Rasulullaah ﷺ, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ called out the Adhaan before Rasulullaah ﷺ was buried. The people in the Masjid started to weep uncontrollably when he called out the words:

"أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ"

"I testify that Muhammad ﷺ is the Rasul of Allaah."

After Rasulullaah ﷺ was buried and Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ to call out the Adhaan, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ said, "If you had freed me so that I should always remain with you, then it is alright (I shall do so). However, if you freed me for Allaah then leave me to the One for Whom you had freed me." When Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ made it clear that he had freed Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ solely for the pleasure of Allaah, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ said, "I therefore prefer not to call out the Adhaan for anyone else after the demise of Rasulullaah ﷺ." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ acknowledged this by saying, "The choice is yours." Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ then remained in Madinah until an army was leaving for Shaam. He then joined them to Shaam.

Hadhrat Sa'eed bin Musayyib رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ once ascended the pulpit on the day of Jumu'ah, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ called for him. "At your service," replied Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ asked, "Did you free me for the pleasure of Allaah or for yourself?" "Only for Allaah's pleasure," was the reply. "Then," continued Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ, "permit me to wage Jihaad in the path of Allaah." With the permission of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Bilaal رَضِيَ اللَّهُ عَنْهُ then left for Shaam where he passed away. (2)

(1) Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.

(2) Ibn Sa'd and Abu Nu'aym in *Hilya* (Vol.1 Pg.150).

## Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ Refuses to Miss a Jihaad Expedition because of the verse of the Qur'aan Exhorting Jihaad

Hadhrat Abu Yazeed Makki narrates that Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ used to say, "We have been commanded to proceed in Jihaad in all conditions." This was their interpretation of the verse:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة البراء: ٤١)

*Proceed (in the path of Allaah) when light or heavy (happily or reluctantly, rich or poor, in good conditions and adverse conditions)*

{Surah Taubah, verse 41} (1)

Hadhrat Abu Raashid Habraani رَضِيَ اللَّهُ عَنْهُ narrates that he once happened to meet Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ who was part of Rasulullaah ﷺ's cavalry. He was sitting on the box of a currency exchanger and because his body was sizeable (he had put on extra weight in his old age), part of his body hung over the box. This was in Hims and Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ was intending to march in Jihaad. Hadhrat Abu Raashid said to him, "Allaah has excused you (from Jihaad because of your condition)." Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ replied, "The verse of Surah Bu'hooth (2) has come to us (in which Allaah says):

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة البراء: ٤١)

*Proceed (in the path of Allaah) when light or heavy (happily or reluctantly, rich or poor, in good conditions and adverse conditions)*

{Surah Taubah, verse 41} (3)

Hadhrat Jubayr bin Nufayr رَضِيَ اللَّهُ عَنْهُ narrates that they were sitting in the company of Hadhrat Miqdaad bin Aswad رَضِيَ اللَّهُ عَنْهُ in Damascus. Hadhrat Miqdaad رَضِيَ اللَّهُ عَنْهُ was sitting on a box which had no space left on it (because his weight had become uncontrollable). Someone said to him, "You should sit out the year without fighting in Jihaad (because of your ill health)." He replied by saying, "The verse of Surah Bu'hooth has come to us." He was referring to Surah Taubah. He continued, "Allaah says:

﴿انْفِرُوا خِفَافًا وَثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed (in the path of Allaah) when light or heavy' {Surah Taubah, verse 41}

I find myself to be light (and therefore have no excuse to remain behind)." (4)

## The Incident of Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ was reciting Surah

(1) Abu Nu'aym in *Hilya* (Vol.9 Pg.47).

(2) Surah Taubah.

(3) Abu Nu'aym in *Hilya* (Vol.1 Pg.176). Tabraani has also reported the narration and Haythami (Vol.7 Pg.30) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.115) and Haakim have also narrated it from reliable sources as confirmed by Haakim (Vol.3 Pg.349).

(4) Bayhaqi (Vol.9 Pg.21).

Baraa'ah when he came to verse:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

'Proceed (in the path of Allaah) when light or heavy' {Surah Taubah, verse 41}

He said, "I have no doubts that our Rabb intends to encourage us to proceed (in Jihaad) whether we are young or old. O my sons. Prepare my provisions for the journey. Prepare my provisions for the journey." His sons said to him, "May Allah have mercy on you! You fought with Rasulullaah ﷺ until he passed away. Thereafter, you fought with Hadhrat Abu Bakr ﷺ until he passed away and then with Hadhrat Umar ﷺ until he passed away. Now let us fight on your behalf." "Never!" exclaimed Hadhrat Abu Talha ﷺ, "Just prepare my provisions."

He then joined the naval expedition and passed away while at sea. It was only after seven days that an island could be found on which to bury him. When he was buried there, his body had not even started to decay. <sup>(1)</sup>

## The Incident of Hadhrat Abu Ayyoob ؓ in this Regard

Hadhrat Muhammad bin Seereen ؓ has mentioned that Hadhrat Abu Ayyoob Ansaari ؓ was present at the Battle of Badr with Rasulullaah ﷺ. Thereafter, apart from one year, he never missed a single military expedition. He sat out that year because a youngster had been appointed as commander of the army. However, after that year, he was always remorseful and would repeat three times, "I care not who is appointed as commander over me." He fell ill while with an army under the command of Yazeed bin Mu'aawiya. When he came to see Hadhrat Abu Ayyoob ؓ, Yazeed asked, "Is there anything you need?" Hadhrat Abu Ayyoob ؓ replied, "When I die, I want you to place my body on an animal and take me as far as you can into the land of the enemy. Eventually, when you are unable to take me any further, you may bury me." Consequently, after Hadhrat Abu Ayyoob ؓ passed away, Yazeed had his body placed on an animal and took him as far as he could into enemy territory. When he could no longer take him along, he buried him and then left the area. Hadhrat Abu Ayyoob ؓ used to recite the verse:

﴿انْفِرُوا خِفَالًا وَثِقَالًا﴾ (سورة البراء: ٤١)

Proceed (in the path of Allaah) when light or heavy {Surah Taubah, verse 41}

Thereafter, he would say, "I always find myself to be either light or heavy (never being excused from marching in Jihaad)." <sup>(2)</sup>

Hadhrat Abu Dhabyaan narrates from his teachers from Hadhrat Abu Ayyoob Ansaari ؓ that he fell ill as he was on a military expedition during the rule

(1) *Isti'aab* (Vol.1 Pg.550). Ibn Sa'd (Vol.3 Pg.66), Bayhaqi (Vol.9 Pg.21) and Haakim (Vol.3 Pg.353) have also reported the narration from reliable sources as confirmed by Haakim. Abu Ya'la has also reported the narration from reliable sources as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.312).

(2) Haakim (Vol.3 Pg.458) and Ibn Sa'd (Vol.3 Pg.49), as quoted in *Isaaba* (Vol.1 Pg.405). A narration of Abu Is'haaq Fazaari names the youngster as Abdul Malik bin Marwaan.



of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ. When his illness worsened, he said to his companions, "Load me on an animal after I die and bury me beneath your feet when you stand in your rows in front of the enemy." They did as he requested. The narration still continues further. (1)

Hadhrat Abu Dhabyaan also narrates that when Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ was on a military campaign under the command of Yazeed bin Mu'aawiya, he said, "Take me to enemy territory after I die and bury me beneath your feet wherever you clash with the enemy." Thereafter he said, "The person who dies without ascribing partners to Allaah shall enter Jannah." (2)

## **Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ Forsakes the Luxuries of this world and Proceeds in the Path of Allaah**

Hadhrat Ibn Is'haaq رَضِيَ اللَّهُ عَنْهُ narrates that it was a few days after Rasulullaah ﷺ had already left (for Tabook) that Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ returned home on an extremely hot day. He found his two wives beneath their shelters in his orchard. Each one of them had sprinkled water on their shelters and kept cold water for him together with food they had prepared. When he entered the orchard and stood at the door of a shelter, he saw his wives and what they had done for him. He then said, "Rasulullaah ﷺ is sweltering in the sun, hot winds and heat while Abu Khaythama is enjoying cool shade, prepared meals and beautiful wives as he remains with his wealth. This is not fair! I swear by Allaah that I shall not enter the shelter of any of you before meeting with Rasulullaah ﷺ. Prepare my journey's provisions."

They prepared the provisions and brought his camel. He saddled the camel and left in search of Rasulullaah ﷺ until he finally caught up when Rasulullaah ﷺ had set up camp in Tabook. Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ met up with Hadhrat Umayr bin Wahab Jamahi رَضِيَ اللَّهُ عَنْهُ on the road, who was also looking for Rasulullaah ﷺ. The two rode together until they came close to Tabook. Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ then said to Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ, "Since I am at fault (for not joining the army earlier and have to meet Rasulullaah ﷺ as soon as possible), why do you not ride behind me (for you have no hurry) so that I may reach Rasulullaah ﷺ (first)." Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ complied and when Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ drew close to Rasulullaah ﷺ in Tabook, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said, "Here comes a rider on the road." Rasulullaah ﷺ said, "Let it be Abu Khaythama." The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then said, "O Rasulullaah ﷺ! By Allaah! It really is Abu Khaythama!"

When Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ had made his camel sit down, he approached Rasulullaah ﷺ. After he had greeted Rasulullaah ﷺ, Rasulullaah ﷺ said to him, "Shame on you, O Abu Khaythama!" After Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ had explained the incident to Rasulullaah ﷺ,

(1) *Isti'aab* (Vol.1 Pg.404).

(2) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.8 Pg.59). Ibn Sa'd (Vol.3 Pg.49) has also reported the narration.

Rasulullaah ﷺ commended him and prayed for him. <sup>(1)</sup>

Hadhrat Sa'd bin Khaythama رَضِيَ اللَّهُ عَنْهُ says, "I was unable to march with Rasulullaah ﷺ. When I entered my orchard, I saw a shelter sprinkled with water and my wife. I then said, 'This is not fair! Rasulullaah ﷺ is suffering in hot winds and heat while I am enjoying shade and luxury.' I then went to load my camel and took along some dates as my provisions. My wife called out, 'Where are you heading, O Abu Khaythama?' 'I am going to Rasulullaah ﷺ,' I replied."

Narrating further, Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ says, "I then left to find Rasulullaah ﷺ. On the road Umayr bin Wahab met me. I said to him, 'You are a brave man (and have nothing to fear being alone). I know where Rasulullaah ﷺ is and I am at fault (for not joining the army sooner). Do ride behind me so that I may meet Rasulullaah ﷺ alone.' Umayr did as I bid and as I set sight on the Muslim army, they also spotted me. Rasulullaah ﷺ said, 'Let it be Abu Khaythama.' I approached Rasulullaah ﷺ and said, 'I had almost destroyed myself, O Rasulullaah ﷺ!' After narrating my story to him, Rasulullaah ﷺ had good words to say and made du'aa for me." <sup>(2)</sup>

## **The Grief of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ When they did not have the Ability to Go Out in the Path of Allaah or to Spend in the Path of Allaah**

### **The Incident of Hadhrat Abu Layla رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ibn Is'haaq says that the report reached him that Hadhrat Ibn Yaameen Nasri رَضِيَ اللَّهُ عَنْهُ once met Hadhrat Abu Layla رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Mughaffal رَضِيَ اللَّهُ عَنْهُ, both of whom were weeping. Hadhrat Ibn Yaameen رَضِيَ اللَّهُ عَنْهُ asked, "What makes you two weep?" They replied, "We approached Rasulullaah ﷺ to provide transport for us (so that we could proceed in Jihaad) but we found nothing with him that we could use as transport. We also have nothing which could enable us to leave (in Jihaad) with Rasulullaah ﷺ. Hadhrat Ibn Yaameen رَضِيَ اللَّهُ عَنْهُ then gave them his camel and some dates for the journey's provision. The two then left with Rasulullaah ﷺ."

A narration of Yunus bin Bukayr also from Ibn Is'haaq adds that another Sahabi by the name of Hadhrat Ulba bin Zaid رَضِيَ اللَّهُ عَنْهُ (who also did not have the means to proceed in Jihaad) left at night and engaged in salaah for a considerable portion of the night. Thereafter, he started weeping and said, "O Allaah! You have issued the command to wage Jihaad and encouraged it. However, You have not given me the means with which to do it and have also not given to Your Rasulullaah ﷺ the means to provide transport for me. Now I wish to distribute

(1) Hadhrat Urwa bin Zubayr and Moosa bin Uqba have also reported the story of Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ in more detail. They mention that Hadhrat Abu Khaythama رَضِيَ اللَّهُ عَنْهُ left for Tabook during autumn, as quoted in *Al Bidaaya wan Nihaaya* (Vol.5 Pg.7).

(2) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.6 Pg.192). Haythami (Vol.6 Pg.193) has commented on the chain of narrators.

as Sadaqah to all the Muslims (the rewards for me forgiving) every injustice that has been done to me in my wealth, my body and my honour."

When he came out in the morning with the other Muslims, Rasulullaah ﷺ asked, "Where is the person who gave Sadaqah last night?" when no one replied, Rasulullaah ﷺ repeated, "Where is the person who gave Sadaqah? Let him stand up." Hadhrat Ulba bin Zaid رَضِيَ اللَّهُ عَنْهُ stood up and related his story. Rasulullaah ﷺ commended him saying, "Hear the good news! I swear by the Being Who controls my life that your Sadaqah has been recorded as an accepted act of zakaah." (1)

### **The Story of Hadhrat Ulba bin Zaid رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abu Abs bin Jabar narrates that amongst the companions of Rasulullaah ﷺ was Hadhrat Ulba bin Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ. When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were encouraged to spend in Sadaqah, each one of them brought whatever he could afford and whatever he had. Hadhrat Ulba رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! I have nothing to spend in Sadaqah. O Allaah! I therefore spend (the rewards for me forgiving) every insult to my honour caused by any of Your creation." (The next morning) Rasulullaah ﷺ appointed someone to announce, "Where is the person who donated his honour as Sadaqah last night?" When Hadhrat Ulba رَضِيَ اللَّهُ عَنْهُ stood up, Rasulullaah ﷺ said, "Your Sadaqah has been accepted." (2)

## **Censuring Those Who Delayed Marching in the Path of Allaah**

### **Rasulullaah ﷺ Censures Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah ﷺ dispatched an army to Mu'ta, he appointed Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ as the commander. Rasulullaah ﷺ also added that if Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ is martyred, Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ was to take command and if he were martyred, Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ was to take command. However, Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ delayed in leaving and performed the Jumu'ah salaah behind Rasulullaah ﷺ. When Rasulullaah ﷺ saw him, he asked, "What has delayed you?" Hadhrat Ibn Rawaaha رَضِيَ اللَّهُ عَنْهُ replied, "Performing the Jumu'ah salaah with you." Rasulullaah ﷺ told him, "A single morning or evening in the path of Allaah is better than the entire world and its contents." (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that it happened to be the day of Jumu'ah when Rasulullaah ﷺ dispatched Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ

(1) *Al Bidaaya wan Nihaaya* (Vol.5 Pg.5). The author of *Isaaba* (Vol.2 Pg.500) has commented on the chain of narrators.

(2) Ibn Mandah. Bazaar has reported the narration in the words of Hadhrat Ulba رَضِيَ اللَّهُ عَنْهُ himself. Bazaar then says that Hadhrat Ulba رَضِيَ اللَّهُ عَنْهُ was a famous Ansaari Sahabi about whom this is the only report narrated. A similar report is narrated by Ibn Abi Dunya and Ibn Shaheen. Ibn Najjaar has also reported the narration in brief, as quoted in *Kanzul Ummaal* (Vol.7 Pg.80).

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242). Ibn Abi Shayba have also reported the narration, as quoted *Kanzul Ummaal* (Vol.5 Pg.309).

ﷺ with an army. Hadhrat Ibn Rawaaha ﷺ let the others proceed ahead and said to them, "I shall remain behind to perform the Jumu'ah salaah with Rasulullaah ﷺ. I shall then catch up with you." Rasulullaah ﷺ caught sight of him after performing the salaah and asked, "What prevented you from leaving with your companions in the morning?" Hadhrat Ibn Rawaaha ﷺ replied, "I wanted to perform the Jumu'ah salaah with you and catch them up later." Rasulullaah ﷺ said, "Even if you spent everything on earth you would be unable to gain (the rewards of) their morning." (1)

## **Rasulullaah ﷺ Rebukes one of the Sahabah ﷺ who Delayed Marching in the Path of Allaah**

Hadhrat Mu'aadh bin Anas ﷺ narrates that Rasulullaah ﷺ once commanded some Sahabah ﷺ to march on a military expedition. One of them said to his wife, "I shall stay behind to perform salaah with Rasulullaah ﷺ. Thereafter, I can make salaam with him and bid him farewell. He would then make a du'aa for me that would reach the Day of Qiyaamah (and benefit me then)." After Rasulullaah ﷺ had completed the salaah, the man came forward to greet him. Rasulullaah ﷺ asked, "Do you know how far ahead your companions have gone?" "Yes," replied the Sahabi ﷺ, "They are ahead of me by half a day." Rasulullaah ﷺ said, "I swear by the Being Who controls my life! They have excelled you in virtue by a measure that is greater than the distance between the east and the west." (2)

## **Rasulullaah ﷺ Commands a Battalion to Leave by Night**

Hadhrat Abu Hurayra ﷺ narrates that Rasulullaah ﷺ once commanded a battalion to leave. They asked, "O Rasulullaah ﷺ! Should we leave tonight or wait until the morning?" Rasulullaah ﷺ said, "Would you not like to spend the night in a garden from amongst the magnificent gardens of Jannah?" (3)

## **Hadhrat Umar ﷺ Censures Hadhrat Mu'aadh bin Jabal ﷺ for Delaying his Departure**

Hadhrat Abu Zur'ah bin Amr bin Jareer narrates that Hadhrat Umar ﷺ once dispatched an army that included Hadhrat Mu'aadh bin Jabal ﷺ. After the army had left, Hadhrat Umar ﷺ saw Hadhrat Mu'aadh ﷺ and asked, "What has kept you back?" Hadhrat Mu'aadh ﷺ replied, "I wanted to leave after performing the Jumu'ah salaah." Hadhrat Umar ﷺ scolded him by saying, "Have you not heard Rasulullaah ﷺ say, 'A single morning or evening in

(1) Tirmidhi with commentary on the chain of narrators, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.242).

(2) Ahmad. Haythami (Vol.5 Pg.284) has commented on the chain of narrators.

(3) Bayhaqi (Vol.9 Pg.158). Tabraani has also reported the narration and Haythami (Vol.5 Pg.276) has commented on the chain of narrators.

the path of Allaah is better than the entire world and its contents?" (1)

## Censuring Those Who Delayed Marching in the Path of Allaah Because of Negligence on their Part

### The Story of Hadhrat K'ab bin Maalik رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ says, "Besides the military expedition to Tabook, I did not miss a single military expedition in which Rasulullaah ﷺ participated. Of course, I did miss the Battle of Badr, but no one was reprimanded for missing that expedition because Rasulullaah ﷺ had only intended to intercept a caravan of the Quraysh, after which Allaah brought the Muslims and their enemy together without any prearrangement. I was present on the night that the Pledge of Aqaba took place with Rasulullaah ﷺ. This was the night that we pledged our allegiance to Islaam. I would not like to exchange that night for being at the Battle of Badr even though the Battle of Badr is more popularly spoken about amongst people. This is my story:

I was never more healthier or more financially prosperous than the time when I missed the (Tabook) expedition with Rasulullaah ﷺ. I had never before owned two animals as I had at the time of the expedition. Until this expedition took place, it was always the practice of Rasulullaah ﷺ to conceal the destination and make it seem that he was heading in a different direction. When Rasulullaah ﷺ intended to march on this expedition, the heat was extreme, the journey was long and across barren land and the enemy were large in number. Rasulullaah ﷺ therefore disclosed the matter to the Muslims **so that they could make proper preparations for the expedition**. He informed the Muslims exactly where he intended marching. The Muslims marching with Rasulullaah ﷺ were so many that a single register could not contain their names. In fact, anyone who intended absenting himself knew that his absence would not be noted unless Allaah sent revelation about it.

Rasulullaah ﷺ left on this expedition at a time when the date crop and the shade was most appealing (because the dates were ripe for the picking and the intense heat drew everyone towards the shade). However, the Muslims started their preparations along with Rasulullaah ﷺ. Each morning I left to start my preparations with the other Muslims but returned home every time without doing anything, telling myself that I have the means to prepare (and can even do so at short notice). This procrastination continued until others had prepared in earnest and the morning arrived when Rasulullaah ﷺ marched with the Muslims. By then I had still not yet made any preparations but told myself that I would get ready in a day or two and then catch up with them. After they had left, I started the morning with the intention of making preparations, but returned home without accomplishing anything. The next morning was the same and again I

(1) Ibn Raahway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.289).

returned home without accomplishing anything. This continued happening to me and the Muslims marched very fast until every chance of catching up with the expedition was lost. I had a firm resolve to ride out to meet them and wish that I had. However, I was never destined to do so.

When I walked amongst the people after Rasulullaah ﷺ had left, it saddened me greatly to see only people whose hearts were tainted by hypocrisy or ailing people whom Allaah had excused (staying behind). Rasulullaah ﷺ made no mention of me until the Muslims had reached Tabook. As he was sitting amongst the others at Tabook, he asked, 'What has happened to Ka'b?' Someone from the Banu Salma tribe commented, 'O Rasulullaah ﷺ! His fine clothing (wealth) has obstructed him.' Hadhrat Mu'aadh bin Jabal ﷺ interjected by saying, 'You have made a terrible statement! O Rasulullaah ﷺ! I swear by Allaah that we only know him to be an excellent person.' Rasulullaah ﷺ remained silent."

Hadhrat Ka'b bin Maalik ﷺ continues to narrate, "When the news reached me that Rasulullaah ﷺ was returning, I became worried and started thinking of false excuses. I asked myself what I could do to avert the anger of Rasulullaah ﷺ and I also sought advice from every wise person of my family. When the news arrived that Rasulullaah ﷺ was about arriving, all false excuses vanished from my mind and I knew that I could never come out of the situation with anything connected to lies. I therefore resolved to tell Rasulullaah ﷺ the truth.

Rasulullaah ﷺ arrived and according to his normal practice after returning from a journey, he proceeded to the Masjid where he performed two Rakaahs of salaah. He then sat to meet with people. As Rasulullaah ﷺ did this, those who stayed behind started approaching him and to present their excuses. **They numbered eighty odd men and even took oaths before Rasulullaah ﷺ (to substantiate their excuses).** Rasulullaah ﷺ accepted their excuses at face value, renewed their pledges of allegiance and sought Allaah's forgiveness on their behalf. He then handed over the inner details of their affairs to Allaah.

When I approached Rasulullaah ﷺ and greeted him with Salaam, he smiled the smile of an angry person and said, 'Do come forward.' I walked to him and sat in front of him. He asked, 'What kept you behind? Had you not already purchased your conveyance?' I responded by saying, 'That's true. By Allaah! Had I been sitting before someone other than you from amongst worldly men, I would have certainly escaped your anger by making some excuse because I have been given the ability to present convincing arguments. However, I swear by Allaah that if I lie to you today and manage to secure your pleasure, the time will soon come when Allaah shall make you angry with me. On the other hand, if I tell you the truth and you become angry with me, I have strong hopes of Allaah's forgiveness. I swear by Allaah that I really had no excuse. By Allaah! I was never more healthier or more financially prosperous than the time when I missed the expedition.' Rasulullaah ﷺ said, 'At least this man had spoken the truth. You may leave (and wait) until Allaah decides your matter.'

As I stood up, some men from the Banu Salma tribe (to which I belonged) also stood up and followed me. They said to me, 'By Allaah! We have never known you to commit a sin before this! Could you not make an excuse like the others who stayed behind had made excuses? The forgiveness that Rasulullaah ﷺ would have sought on your behalf should have then sufficed for our sin.' They kept scolding me in this manner so much that I actually made up my mind to return to Rasulullaah ﷺ and deny whatever I had told him. I then asked them, 'Has anyone else experienced the same treatment as I have?' They replied, 'Yes. Two others said what you did and received the same reply you received.' 'Who are they?' I asked. 'Muraarah bin Rabee Amri and Hilaal bin Umayyah Waaqifi,' came the reply. The two men they named were two righteous men who had participated in the Battle of Badr and who made excellent examples to follow. I therefore went on my way when they mentioned these two names to me.

Rasulullaah ﷺ subsequently prevented people from speaking only to the three of us as opposed to the others who had missed the expedition. People avoided us and ignored us so much so that even the earth seemed like a different place to me. It was not the same place I had been used to. We remained in this condition for fifty days. My two companions became helpless and confined themselves to their homes, weeping excessively. Since I was the youngest and most daring of us, I used to go out and join the Muslims for salaah. I even walked about in the marketplace but no one spoke to me. When Rasulullaah ﷺ sat in gatherings after salaah, I would approach him and greet him with Salaam. I would then ask myself whether his lips moved in reply to my Salaam or not. I also performed salaah close to Rasulullaah ﷺ and steal a glance at him. I noticed that whenever I was engaged in salaah, he looked at me and would avert his glance as soon as I turned towards him.

The time eventually arrived when the attitude of the people became too much to bear, I walked to the orchard of Abu Qataadah and scaled the wall. He was my cousin and my best friend. I swear by Allaah that he did not even reply to my Salaam when I greeted him. I protested by saying, 'O Abu Qataadah! I ask you in the name of Allaah to tell me whether I have love for Allaah and His Rasool ﷺ?' When he gave no reply, I repeated the question and again asked in the name of Allaah. He remained silent. Yet again, I repeated myself and took the name of Allaah. All he said was, 'Allaah and Rasulullaah ﷺ know best.' My eyes welled with tears and I turned around to again scale the wall."

Continuing with the story, Hadhrat Ka'b bin Malik ؓ says, "As I was walking in the marketplace one day, I heard the voice of a farmer from the farmers of Shaam who had come to Madinah to sell his grains. He was announcing, 'Who will show me where is Ka'b bin Maalik?' As the people pointed him in my direction, he handed over to me a letter from the king of Ghassaan (wrapped in a silken cloth). The letter read:

*'The news has reached me that your master is being harsh towards you. Allaah has not made you a lowly and ruined person. Join forces with us and we shall*

***honour you.'***

After reading the letter, I said to myself, 'This is part of the test.' I then went to an oven where I burnt the letter. When forty of the fifty days had passed, a messenger of Rasulullaah ﷺ suddenly came to me with the message that I was to separate from my wife. 'Should I divorce her?' I asked. 'No,' he replied, 'Just be separated from her and do not go near her.' The same message was sent to my two companions. I then said to my wife, 'Go to your family and stay with them until Allaah decides this matter.'

The wife of Hadhrat Hilaal bin Umayyah ؓ approached Rasulullaah ﷺ and pleaded, 'O Rasulullaah ﷺ! Hilaal bin Umayyah is an extremely old and helpless man who has no servant. Would you object if I serve him?' 'No,' replied Rasulullaah ﷺ, 'Just ensure that he has no intimate relations with you.' She commented, 'By Allaah! He has no inclination to do anything. By Allaah! He has wept continuously since this affair started and continues to do so.'

Hadhrat Ka'b ؓ continues, "Some of my family members advised me to also request that my wife stays to serve me as Hilaal bin Umayyah ؓ had requested permission. I told them that I would never seek such permission from Rasulullaah ﷺ for I do not know what reply Rasulullaah ﷺ would give me as a young man (who can care for himself). I then remained in this condition (without my wife) for ten days until full fifty nights had passed since Rasulullaah ﷺ banned others from speaking to us. After performing the Fajr salaah on the morning of the fiftieth night, I was still on the roof of my house and sitting there in the condition that Allaah describes in the Qur'aan (in verse 118 of Surah Taubah); the earth had narrowed for me despite its vastness (I could find no place to hide myself) and my own soul had narrowed for me (I had become frustrated with myself). It was then that I heard the voice of a caller who had climbed to the top of Mount Sala. He announced at the top of his voice, 'Rejoice, O Ka'b!' I immediately fell prostrate in Sajdah for I knew that relief had arrived.

After performing the Fajr salaah, Rasulullaah ﷺ had announced to the people that Allaah had accepted our repentance. Many people came to congratulate us and went to congratulate my two companions. As someone (Hadhrat Zubayr bin Awaam ؓ) spurred his horse to reach me, a man from the Banu Aslam (Hadhrat Hamzah bin Amr Aslami ؓ) tribe rushed to climb the hill and his voice was faster than the horse. When the person whose voice I had heard came to me, I took off the two sheets of cloth I was wearing and gave them to him (in thanks) for the good news he had given me. I swear by Allaah that I had no other clothes besides this at the time. I therefore borrowed some clothes and went to Rasulullaah ﷺ. Drove of people came to congratulate me on my repentance saying, 'Congratulations! Allaah has accepted your repentance.' When I eventually reached the Masjid, Rasulullaah ﷺ was sitting there surrounded by people. It was Talha bin Ubaydillaah ؓ who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No



other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha رضي الله عنه. I then greeted Rasulullaah ﷺ. With his face beaming with delight, Rasulullaah ﷺ said, 'Rejoice about the best day that has passed you since the day you were born. I asked, 'Is this from your side, O Rasulullaah ﷺ or from Allaah?' Rasulullaah ﷺ replied, 'It is from Allaah's side.' Whenever Rasulullaah ﷺ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaah ﷺ, I said, 'O Rasulullaah ﷺ! As part of my Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasool ﷺ.' Rasulullaah ﷺ advised, 'It would be best if you keep some of your wealth for yourself.' 'I shall then keep my allotted piece of land in Khaybar,' I said. I added, 'O Rasulullaah ﷺ! Allaah has saved me because of the truth I spoke and as part of my repentance, I shall speak only the truth as long as I live.'

By Allaah! I do not know of any Muslim whom Allaah had given a better reward than Allaah had given me from the time I spoke the truth to Rasulullaah ﷺ. From the time I mentioned this to Rasulullaah ﷺ, I have not spoken any lies up to this day and hope that Allaah protects me from it as long as I remain alive. Allaah has revealed the following verse to Rasulullaah ﷺ:

﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ﴿١﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ۖ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ۖ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٢﴾﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١٧٧﴾﴾

(سورة التوبة: ١٧٧ تا ١١٩)

Allaah has certainly turned in mercy towards the Nabi ﷺ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty (*to Tabook*) after the hearts of some of them were almost shaken (*causing them to hesitate*). Without doubt, He is Most Compassionate and Most Merciful towards them (*by blessing them with steadfastness and devotion*). And Allaah (*has also turned in mercy towards*) the three (*Sahaaba* رضي الله عنهم, namely Muraarah bin Rabe'e رضي الله عنه, Ka'b bin Maalik رضي الله عنه and Hilaal bin Umayyah رضي الله عنه) whose matter (*forgiveness for not marching to Tabook*) was postponed (*for fifty days*) until the earth narrowed for them despite its vastness (*and they could find no place to hide themselves*), their own souls narrowed for them (*they became frustrated with themselves*) and they were convinced that there was no safety from Allaah except (*in turning*) towards Him. Then Allaah turned towards them (*in mercy*) so that they (*could*)

turn to Him (*in repentance*). Indeed Allaah is Most Pardoning, Most Merciful. O you who have Imaan! Fear (*the punishment of*) Allaah (*by doing good and abstaining from sin*) and stay (*associate*) with the truthful. {Surah Taubah, verses 117-119}

I swear by Allaah that after guiding me to Islaam, Allaah has not granted me a greater blessing than making me speak the truth to Rasulullaah ﷺ rather than lying, thereby causing me to be destroyed like those who had lied. When Allaah sent revelation, he used the worst of terms for those who had lied than for anyone else. Allaah states:

﴿سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُتَرَضَّوْا عَنْهُمْ ط ۖ فَاعْرِضُوا عَنْهُمْ ط ۖ إِنَّهُمْ رِجْسٌ ذُومًا وَلَهُمْ جَهَنَّمُ ۖ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ۖ يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۖ فَإِنْ تَرْضَوْا عَنْهُمْ ۖ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ﴾

(سورة التوبة: ٩٥، ٩٦)

When you (O Rasulullaah ﷺ) return to them (*the Munaafiqeen*) shortly (*in Madinah*) they will swear before you by Allaah (*that they had valid reasons for not accompanying you*), so that you may leave them alone (*and do not admonish them*). Pay no attention to them! They (*their beliefs and actions*) are impure! Their abode shall be Jahannam as a punishment for what (*evil deeds*) they earned. They swear (*oaths*) before you (O Rasulullaah ﷺ) so that you may be pleased with them. (*However,*) Even if you are pleased with them, Allaah is certainly not pleased with the disobedient ones (*Muslims should therefore not maintain close ties with such people*). {Surah Taubah, verses 95,96}

The matter of the three of us was postponed until after the matter of those whose excuses Rasulullaah ﷺ accepted. When they swore oaths before Rasulullaah ﷺ, he renewed their pledges of allegiance and sought Allaah's forgiveness for them. Rasulullaah ﷺ then postponed our matter until Allaah had passed judgement. It is with reference to this that Allaah says:

﴿وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا ط﴾ (سورة التوبة: ١١٨)

And Allaah (*has also turned in mercy towards*) the three whose matter was postponed... {Surah Taubah, verse 118}

In this verse, Allaah is not referring to our staying behind from the expedition but to the postponement of our case after deciding the case of the others who had sworn oaths before Rasulullaah ﷺ and who had made excuses that Rasulullaah ﷺ accepted. <sup>(1)</sup>

(1) Bukhari, Muslim and Ibn Is'haaq. Ahmad has also reported the narration with some additions, as quoted in *Al Bid'aa' wan Nihaaya* (Vol.5 Pg.23). Abu Dawood and Nasa'ee have also reported the narration in parts and with more brevity and Tirmidhi has reported a part of the beginning. These are quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.366). Bayhaqi (Vol.9 Pg.33) has also reported the narration in detail.

## A Warning to Those who Forsake Jihaad to remain with their Families and Wealth

### Hadhrat Abu Ayyoob رضي الله عنه's Interpretation of the Verse: "and do not throw your own hands into destruction"

Hadhrat Abu Imraan رضي الله عنه narrates that they were in Constantinople with Hadhrat Uqba bin Aamir رضي الله عنه as the commander of the Egyptian forces and Hadhrat Fudhala bin Ubayd رضي الله عنه as commander of the forces from Shaam. When an extremely large Roman army marched from Constantinople, the Muslims formed their rows to face them. One of the Muslims assaulted the Roman army so tenaciously that he penetrated their ranks and then returned to his own ranks. The other Muslims shouted at him saying, "Subhaanallaah! He is throwing himself into destruction by his own hands."

It was then that Hadhrat Abu Ayyoob Ansaari رضي الله عنه a Sahabi of Rasulullaah ﷺ stood up and said, "O people! You people are interpreting this verse in this manner whereas it was actually revealed with reference to us the Ansaar community. When Allaah gave strength to Islaam and there were many people to assist its cause, we said to each other without the knowledge of Rasulullaah ﷺ, 'Our fields have been destroyed (out of neglect). We should therefore stay in Madinah to repair the damage done. In response to what we had intended, Allaah revealed the verse:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (*do not lead yourselves*) into destruction by (*the doing of*) your own hands. {Surah Baqara, verse 195}

The destruction referred to is our staying behind (in Madinah) to tend to our fields, as we had intended to do." Hadhrat Abu Ayyoob Ansaari رضي الله عنه thereafter instructed the others to fight and remained fighting in the path of Allaah until Allaah took him away. <sup>(1)</sup>

In another narration, Hadhrat Abu Imraan narrates that when they were attacking the city of Constantinople under the leadership of Hadhrat Abdur Rahmaan bin Khaalid bin Waleed, the Romans had their backs against the walls of the city. As one of the Muslim soldiers courageously attacked the enemy, the others shouted, "Stop! Stop! Laa Ilaaha Illallaah! He is throwing himself into destruction by his own hand." Hadhrat Abu Ayyoob Ansaari رضي الله عنه then said, "That verse was revealed with reference to us the Ansaar community. When Allaah's assistance came to His Nabi ﷺ and Islaam became dominant, we said, 'Let us stay in our fields and tend to them.' Allaah then revealed the verse:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction by our own hands refers to staying behind in our fields and tending to them while neglecting Jihaad." Hadhrat Abu Imraan says that Hadhrat Abu Ayyoob رَضِيَ اللَّهُ عَنْهُ continued fighting in the path of Allaah until he was eventually buried in Constantinople. (1)

Hadhrt Abu Imraan narrates that someone from amongst the Muhaajireen attacked the ranks of the enemy soldiers at Constantinople and actually penetrated them. To this, some people commented, "He is throwing himself into destruction by his own hand!" In the army was Hadhrt Abu Ayyoob Ansaari رَضِيَ اللَّهُ عَنْهُ who then said, "We know this verse best for it was revealed with reference to us. We remained in the company of Rasulullaah ﷺ, fought many battles with him and were there to assist him. However, when Islaam spread and became dominant, we the Ansaar community gathered together for the love of Islaam and said, 'Allaah has honoured us with the companionship of Rasulullaah ﷺ and giving us the ability to assist him until Islaam has spread and its adherents have multiplied greatly. We had given preference to Islaam over our families, our wealth and our children and now that the wars have stopped, we should return to our families and children and tend to them. With reference to this, the verse was revealed:

﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (سورة البقرة: ١٩٥)

Spend in the path of Allaah and do not throw (do not lead yourselves) into destruction by (the doing of) your own hands. {Surah Baqara, verse 195}

The destruction being referred to is staying with our families and properties and neglecting Jihaad." (2)

## Warnings to Those who Forsake Jihaad because of their Preoccupation with Farming

**Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ Rebukes Hadhrt Abdullaah Anasi رَضِيَ اللَّهُ عَنْهُ**

Hadhrt Yazeed bin Abi Hameed narrates that the news reached Hadhrt Umar

(1) Bayhaqi (Vol.9 Pg.99).

(2) Abu Dawood, Tirmidhi, Nasa'ee, Abd bin Humayd in his *Tafseer*, Ibn Abi Haatim, Ibn Jarir, Ibn Mardway, Abu Ya'la in his *Musnad*, Ibn Hibbaan in his *Sahih* and Haakim in his *Mustadrak*. The Hadith is authentic, as confirmed by Tirmidhi and Haakim. The narration is reported in the *Tafseer* of Ibn Katheer (Vol.1 Pg.228).

that Hadhrat Abdullaah bin Harr Anasi رَضِيَ اللَّهُ عَنْهُ had started farming on his land in Shaam. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ therefore took the land away from him and gave it to someone else saying, "You have taken the disgrace and humiliation from the necks of these prominent people and placed it on your neck." (1)

## Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ

### Rebukes a man who Neglected Jihaad

Hadhrat Yahya bin Abi Amr Shaybaani narrates that a group of people from Yemen once passed by Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ. They asked him, "What is your comment about a person who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then returns to his parents in Yemen to serve them and to care for them." Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ asked them, "What is your comment on such a person?" They replied, "In our opinion, he has turned back on his heels."

Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ corrected them saying, "In fact, this person shall be in Jannah. Let me tell you of someone who has turned back on his heels. He is a man who accepts Islaam in a most beautiful fashion, then undertakes Hijrah in a most perfect manner and also wages Jihaad most superbly. However, he then goes to the land of a non-Muslim farmer in Shaam and takes over the land together with the Jizya that was being paid and the monthly quota of produce which is given to the Muslim state. Thereafter, he develops the land and forsakes Jihaad. This man is one who has turned back on his heels." (2)

## Moving Urgently in the Path of Allaah to Uproot Strife

### The Expedition of Muraysee

Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that they (the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) were once on an expedition when someone from the Muhaajireen punched another Sahabi from the Ansaar on the back. When the Ansaari called the other Ansaar for help, the Muhaajir called for the other Muhaajireen to help him as well. When Rasulullaah ﷺ heard this, he exclaimed, "What are these calls of the Period of Ignorance?" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ informed Rasulullaah ﷺ that a Muhaajir had punched an Ansaari, Rasulullaah ﷺ said, "Forget these talks for they are foul-smelling."

When Abdullaah bin Ubay (the leader of the Munaafiqeen) heard about this, he commented, "Are they (the Muhaajireen) doing this? By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." When the news of this statement reached Rasulullaah ﷺ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stood up and said, "O

(1) Ibn Aa'idh in his *Maghaazi*, as quoted in *Isaaba* (Vol.3 Pg.88).

(2) Abu Nu'aym in *Hilya* (Vol.1 Pg.291).

Rasulullaah ﷺ! Permit me to cut off the neck of that Munaafiq!" Rasulullaah ﷺ replied, "Leave him. We do not want people to say that Muhammad ﷺ kills his companions."

Whereas the Ansaar were in the majority when the Muhaajireen arrived in Madinah, the Muhaajireen later outnumbered them. (1)

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Amr bin Thaabit Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was on the expedition of Muraysee when he demolished the idol Manaaf that stood between Qafa Mushallal and the coast. Rasulullaah ﷺ had dispatched Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ to destroy the idol.

It was during the same expedition that two men started fighting with each other. The one belonged to the Muhaajireen while the other belonged to the Bahz tribe who were allies of the Ansaar. The man from the Muhaajireen had floored the man from the Bahz tribe and was on top of him when the man from the Bahz cried out, "O assembly of Ansaar!" When some members of the Ansaar came to his assistance, the Muhaajir called to the Muhaajireen for help. A few Muhaajireen responded. When a fight was about to break out between the group from the Ansaar and the group from the Muhaajireen, they were stopped.

When this occurred, every Munaafiq and those with the disease (of hypocrisy) in their hearts went to Abdullaah bin Ubay bin Salool (the leader of the Munaafiqeen) saying, "We used to entertain hopes in you previously and you always used to defend us. However, you can no longer cause any harm nor any benefit. These Jalaabeeb have assisted each other against us." They referred to the new Muhaajireen as Jalaabeeb. Allaah's enemy Abdullaah bin Ubay responded by saying, "By Allaah! If we return to Madinah, the honourable ones among us (the people of Madinah) shall certainly exile the humiliated ones (the Muhaajireen)." Another Munaafiq by the name of Maalik bin Dukhshun commented, "Did I not tell you people not to spend on those who are with Rasulullaah ﷺ until they disperse."

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ heard about this, he went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Here Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was referring to Abdullaah bin Ubay. Rasulullaah ﷺ said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "I swear by Allaah that I shall cut off his neck as soon as you issue the command to kill him." Rasulullaah ﷺ then told Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to be seated.

Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Abdul Ash'hal family of the Ansaar then approached Rasulullaah ﷺ and said, "'O Rasulullaah ﷺ! Permit me to cut off the neck of that man who is causing dissension." Rasulullaah ﷺ said to Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ, "Will you really kill him if I give the command?" "Certainly," replied, Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ, "I swear by Allaah that I shall strike my sword beneath his earlobes as soon as you issue

(1) Bukhari, Muslim, Ahmad and Bayhaqi as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.370).

the command to kill him." Rasulullaah ﷺ then told him to be seated.

Rasulullaah ﷺ then instructed the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to announce that the army would be leaving. Rasulullaah ﷺ left with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ during the afternoon and travelled the entire day and night until the following afternoon. Rasulullaah ﷺ then set up camp and again left with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the afternoon as he did previously until after the third day of travelling they reached Qafa Mushallal in the morning.

When Rasulullaah ﷺ reached Madinah, he sent for Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and said to him, "O Umar! Would you have killed him if I issued the command?" When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied in the affirmative, Rasulullaah ﷺ said, "Had you killed him on that day, many of the Ansaar would have felt insulted (because the skirmish had just taken place in which the Ansaar were in a weaker position). However, if I issue the command today, even they would be prepared to execute him. (Had you killed him then) People would have said that I attack my own companions, take them out of their homes (in Jihaad) and then kill them after having them bound."

It was with reference to this incident that Allaah revealed the verses:

﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۚ وَلِلَّهِ خَزَائِنُ السَّمٰوٰتِ وَٱلْأَرْضِ وَلَكِنَّ الْمُنٰفِقِينَ لَا يَفْقَهُونَ ۚ يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنٰفِقِينَ لَا يَعْلَمُونَ﴾ (سورة المنافقون: ٧، ٨)

They (*the Munaafiqeen*) are the ones who said, "Do not spend on those with Rasulullaah ﷺ (*the Muhaajireen*) until they disperse (*leave Madinah*)."  
(However, they fail to realise that Allaah can sustain people without them because) To Allaah belongs the treasures of the heavens and the earth but the hypocrites do not understand (*this*). They (*the Munaafiqeen*) say, "If we return to Madinah, the honourable ones among us (*the people of Madinah*) shall certainly exile the humiliated ones (*the Muhaajireen*)."  
(However, they fail to realise that it is the true Mu'mineen who are truly honourable because) All honour belongs to Allaah, His Rasool ﷺ and the Mu'mineen but the Munaafiqeen do not know it. {Surah Munaafiqoon, verses 7,8}<sup>(1)</sup>

Ibn Is'haaq has also reported the narration with the addition that Rasulullaah ﷺ travelled with the Sahabah رَضِيَ اللَّهُ عَنْهُمْ the entire day until the evening and throughout the night until the morning. They also travelled the following day until the sun hurt them. Rasulullaah ﷺ then set up camp and (because of exhaustion) they all fell sound asleep as soon as they touched the ground. Rasulullaah ﷺ did this so that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ do not have the opportunity to discuss what had been said the previous day by Abdullaah bin

(1) Ibn Abi Haatim. Ibn Katheer in his *Tafseer* (Vol.4 Pg.372) and Ibn Hajar in his *Fat'hul Baari* (Vol.8 Pg.458) have commented on the chain of narrators.

Ubay.

## Rebuking Someone Who had not Completed Forty Days in the Path of Allaah

Hadhrat Zaid bin Abi Habeeb narrates that when a man once came to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Where have you been?" "I have been guarding the borders," the man replied. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked further, "How many days did you spend on guard?" "Thirty days," was the reply. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ commented, "Why did you rather not complete forty days?" (1)

## Spending Three Periods of Forty Days in the path of Allaah

### The Incident of a Woman and the Decision of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ibn Jurayj narrates that someone whom he regards to be a truthful person informed him that as Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was patrolling (the streets of Madinah), he overheard a woman saying:

فَلَوْلَا حِذَارُ اللَّهِ لَأَشْنَىٰ مِنْهُ لَرُزِعَ مِنْ هَذَا السَّرِيرِ جَوَانِبُهُ

*"The night is long and its ends have become dark*

*I am unable to sleep because I have no beloved to fondle*

*Were it not for fear of Allaah, which is something without a match  
every end of this bed would be shaken furiously"*

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked her what the matter was, she replied, "My husband has been away for several months and I have great desire for him." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "Have you no evil intentions?" "Allaah forbid!" she exclaimed. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said to her, "Control yourself for I shall sent a message to him."

When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ had done this, he went to (his daughter) Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا and asked, "I wish to ask you something that worries me, so do remove my worries from me. Tell me after how long a period does a woman start desiring for her husband?" Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا cast down her gazes out of modesty. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "Verily Allaah does not shy away from the truth." She then motioned with her hands to indicate three months, otherwise four.

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then wrote (to the governors of all the regions) that no army was to be kept away (from home) for more than four months. (2)

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once left the house at night. He then happened to overhear a woman recite the following couplet:

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.157).

(2) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.8 Pg.308).



*"The night is long and its ends have become dark*

*I am unable to sleep because I have no beloved to fondle"*

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then asked his daughter Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا, "What is the maximum period that a woman can do without her husband?" She replied, **"Four to six months."** Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "I shall then not keep an arm (away from home) for more than this period." (1)

## **The Keeness of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Encounter Dust in the Path of Allaah**

### **Rasulullaah ﷺ Rebukes those who Disliked experiencing Dust While out in the Path of Allaah**

Hadhrat Rabee bin Zaid رَضِيَ اللَّهُ عَنْهُ narrates that while Rasulullaah ﷺ was once in the centre of the road, he noticed a youngster from the Quraysh walking off the road. When Rasulullaah ﷺ took the youngster's name and asked whether it was he, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ confirmed that it was. Rasulullaah ﷺ then asked the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to call for him. When he arrived, Rasulullaah ﷺ asked him, "Why are you walking off the road?" "I dislike the dust," he replied. Rasulullaah ﷺ then said, **"Do not walk off the road because I swear by the Being Who controls my life that this dust is a special fragrance from Jannah."**(2)

### **The Incident of Hadhrat Jaabir Bin Abdullaah رَضِيَ اللَّهُ عَنْهُ in this Regard**

Hadhrat Abul Musabbih Muqra'ee narrates that they were once travelling in the Roman territories as a group under the command of Hadhrat Maalik bin Abdullaah Khath'ami رَضِيَ اللَّهُ عَنْهُ. Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ passed by Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ who was leading his mule along. Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ, "O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ replied, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah."

Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ then proceeded further until he was just within earshot of Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ, he then shouted at the top of his voice, "'O Abu Abdullaah! Ride because Allaah has provided you with a conveyance." Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ understood what Hadhrat Maalik رَضِيَ اللَّهُ عَنْهُ wanted (that everyone should hear his reply) so he called out, "I have kept my animal in a good condition and require nothing from my people. However, (I am walking because) I have heard Rasulullaah ﷺ say that Allaah has forbidden Jahannam for the person whose feet become dusty in the path of Allaah." Hadhrat Abul Musabbih says, "At that instant all the people jumped off their animals and I have never

(1) Bayhaqi (Vol.9 Pg.29).

(2) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.287).

seen so many people walking as I saw that day." (1)

A narration of Abu Ya'la says that Hadhrat Jaabir **رضي الله عنه** said, "I heard Rasulullaah **ﷺ** says, 'Whenever the feet of a servant (of Allaah) gets dusty in the path of Allaah, Allaah forbids Jahannam from them'." It was then that Hadhrat Maalik **رضي الله عنه** and the other people dismounted from their animals and more people were not seen walking as on that day. (2)

## **Serving Others While Out in the Path of Allaah**

### **Those who Were not Fasting Serve the Fasting Ones in the path of Allaah**

Hadhrat Anas **رضي الله عنه** narrates that on a certain expedition with Rasulullaah **ﷺ**, some of them were fasting while others were not. When they stopped to set up camp, the heat was extreme and those with the most shade were those with shawls (who used their shawls to shade themselves). Others used their hands to shield themselves from the blazing sun. Those who were fasting fell to the ground while those who were not fasting stood up to pitch the tents and water the animals. Rasulullaah **ﷺ** commented, "Today those who are not fasting have taken all the rewards." (3)

A narration of Bukhari states that those with the most shade with Rasulullaah **ﷺ** were those who used their shawls to shade themselves. Whereas the fasting ones could do nothing, those who were not fasting sent the animals (for watering), exerted themselves to serve and did other tedious tasks. Rasulullaah **ﷺ** commented, "Today those who are not fasting have taken all the rewards."

### **The Sahabah **رضي الله عنهم** Serve a Man Engrossed in Reciting the Qur'aan and Performing Salaah**

Hadhrat Abu Qilaaba **رضي الله عنه** narrates that after returning from a journey, the Sahabah **رضي الله عنهم** were full of praise for one of their companions. They said, "We have not seen anyone like him. Whenever we traveled, he was busy reciting the Qur'aan and whenever we set up camp, he was engaged in salaah." Rasulullaah **ﷺ** asked, "Who did his errands for him?" Asking about several things, Rasulullaah **ﷺ** also asked, "Who used to feed his animal?" When the others replied that they had been doing this, Rasulullaah **ﷺ** said, "Then all of you are better than him (because you have gained all his rewards by serving him)." (4)

### **The Freed slave of Rasulullaah **ﷺ** Called Hadhrat Safeena **رضي الله عنه** Carries the Goods of the Sahabah **رضي الله عنهم****

Hadhrat Sa'eed bin Jumhaan narrates that he once asked Hadhrat Safeena

(1) Ibn Hibbaan and Abu Ya'la.

(2) *Targheeb wat Tarheeb* (Vol.2 Pg.396). Haythami (Vol.5 Pg.286) and *Isaaba* (Vol.3 Pg.126) have commented on the chain of narrators. Bayhaqi (Vol.9 Pg.162) has also reported the narration.

(3) Muslim (Vol.1 Pg.356).

(4) Abu Dawood in his *Maraaseel*, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.172)

about his name. He replied, "I shall inform you about my name. It was Rasulullaah ﷺ who gave me the name Safeena (ship)." "But why did Rasulullaah ﷺ call you Safeena?" Hadhrat Sa'eed asked. Hadhrat Safeena replied, "Rasulullaah ﷺ once left on a journey with his Sahabah. When their goods became too heavy for them, Rasulullaah ﷺ said (to me), 'Spread out your shawl'. When I spread it out, Rasulullaah ﷺ tied up all the goods in it and placed it on me, saying, 'Carry this for you are Safeena (a ship).' Had Rasulullaah ﷺ loaded on me the load of not only one or two but five camels, it would not have been heavy for me." (1)

## **The Incidents of Hadhrat Ahmar رَضِيَ اللَّهُ عَنْهُ the Freed Slave of Hadhrat Ummu Salma رَضِيَ اللَّهُ عَنْهَا and Mujaahid with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Ahmar رَضِيَ اللَّهُ عَنْهُ who was the freed slave of Hadhrat Ummu Salma رَضِيَ اللَّهُ عَنْهَا narrates that they were travelling with Rasulullaah ﷺ on an expedition when they passed by a stream. As Hadhrat Ahmar رَضِيَ اللَّهُ عَنْهُ started transporting people across the stream, Rasulullaah ﷺ commented, "You are certainly a Safeena (a ship) today." (2)

Hadhrat Mujaahid رَضِيَ اللَّهُ عَنْهُ narrates, "I used to accompany Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ on his journeys. Whenever I would mount my animal, he would come and hold the stirrup and whenever I got on to the animal, he would put my clothes right. When he came to me once (to give me the same service) I expressed my annoyance. He then said, 'O Mujaahid! You have a very straitened personality.'" (3)

## **Fasting While out in the path of Allaah Rasulullaah ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Fast During Extreme Heat While Out in the path of Allaah**

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ says, "I saw us on some journeys with Rasulullaah ﷺ during such extreme heat that people would place their hands over their heads because of the severity of the heat. None would be fasting then besides Rasulullaah ﷺ himself and Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ." (4) Another narration states that this was during the month of Ramadhaan.

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "We went on expeditions with Rasulullaah ﷺ during the month of Ramadhaan. Whilst some of us fasted, others did not. Neither would the fasting ones get upset with the non-fasting ones, nor would the non-fasting ones get upset with the fasting ones. Each one thought that if someone had the strength, he would fast and that was best for

(1) Abu Nu'aym in *Hilya* (Vol.1 Pg.369).

(2) Hasan bin Sufyaan, Ibn Mandah, Maalini and Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.194).

(3) Abu Nu'aym in *Hilya* (Vol.3 Pg.285).

(4) Muslim (Vol.1 Pg.357).

him. On the other hand if someone felt weak, he would not fast and that was best for him." (1)

## Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ fasts during the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Yamaamah he approached Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ, who was lying on the ground. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ stopped by him, Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ asked him whether the time had come to break the fast. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ replied that the time had already come, Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ said, "Fill some water in that wooden shield so that I may break my fast with it."

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ went to a pond which was brimming with water and used his leather shield to scoop up water to fill the wooden shield. However, when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ returned to Hadhrat Abdullaah bin Makhrama رَضِيَ اللَّهُ عَنْهُ, he found that he had already passed away. (2)

## The Fast of Hadhrat Awf bin Abi Hayya and the Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ in this Regard

Hadhrat Mudrik bin Awf Ahmis states that he was once with Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when a messenger from Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ arrived. When Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked him about the condition of the people, he mentioned those Muslims who had been martyred. He mentioned the names of the martyrs and added that there were many whom he did not recognise. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ commented, "But Allaah knows them all." Some people then said that there was a person who had sold his soul. They were referring to Hadhrat Awf bin Abi Hayya Ahmisi, also known as Abu Shubayl. Hadhrat Mudrik bin Awf interjected by saying, "O Ameerul Mu'mineen! These people are of the opinion that that uncle of mine threw himself into destruction." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ replied, "They are wrong. In fact, he bought the Aakhirah in exchange for this world."

Hadhrat Awf had been fasting on the day that he was wounded. He was still alive when he was removed from the battlefield and refused to drink any water until he eventually passed away (in the state of fasting). (3)

## The Fast of Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ

In the chapter entitled "Enduring Thirst when Inviting People Towards Allaah and His Rasool ﷺ" (4), it has already been narrated from Hadhrat Muhammad bin Hanafiyyah رَضِيَ اللَّهُ عَنْهُ who says, "Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ had participated

(1) Muslim (Vol.1 Pg.356).

(2) *Isti'aab* (Vol.2 Pg.316), Ibn Abi Shayba and Bukhari in his *Taareekh*, as quoted in *Isaaba* (Vol.2 Pg.366). Ibn Mubaarak has also reported the narration in his *Jihaad*.

(3) Ibn Abi Shaybah, as quoted in *Isaaba* (Vol.3 Pg.122).

(4) Under the subheading "Hadhrat Abu Amr Ansaari رَضِيَ اللَّهُ عَنْهُ Endures Severe Thirst in the Path of Allaah".

in the Battles of Badr, Uhud and the pledge at Aqaba. I once saw him fasting (on the battlefield), restless because of severe thirst. He asked his slave to pass to him his shield and when the slave did so, he fired an arrow which did not go far (because he had grown weak with thirst). When he had fired three arrows, he said that he had heard Rasulullaah ﷺ say, 'Whoever fires an arrow in the path of Allaah, the arrow shall be a source of light for him on the Day of Qiyaamah whether it reaches its target or not.' Hadhrrat Abu Amr ﷺ was martyred before sunset of that day.

## Performing Salaah While Out in the path of Allaah

### The Salaah of Rasulullaah ﷺ On the Night Before the Battle of Badr was Fought

Hadhrrat Ali ﷺ says, "There was not a single horseman amongst us during the Battle of Badr besides Miqdaad ﷺ. I noticed that each one of us was asleep (the night before the battle) besides Rasulullaah ﷺ. He was performing salaah beneath a tree and weeping until dawn broke." (1)

### Rasulullaah ﷺ Performs Salaah in Usfaan

Hadhrrat Abdullaah bin Abbaas ﷺ narrates that they were with Rasulullaah ﷺ at a place called Usfaan when the Mushrikeen army under the command of Khaalid bin Waleed ﷺ confronted them. The Mushrikeen army was positioned between the Muslims and the Qibla. When Rasulullaah ﷺ led the Sahabah ﷺ in the Zuhur salaah, the Mushrikeen said, "If only we had taken advantage of the state of obliviousness that they were in (during their salaah) and attacked them!" However, they consoled themselves by saying, "A salaah is approaching (the Asr salaah) that is more beloved to them than their children and even their own selves (we can attack them then)." However, between the Zuhur and Asr salaahs, Hadhrrat Jibra'eel ﷺ came with the revelation of the following verses of the Qur'aan describing the Salaatul Khawf:

﴿وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ﴾ (سورة النساء: ١٠٢)

When you (O Muhammad ﷺ) are with them (present with the Muslims on the battlefield) and you lead them in salaah... {Surah Nisaa, verse 102} (2)

A narration of Muslim from Hadhrrat Jaabir ﷺ states that the Mushrikeen said, "There shall soon come a salaah which is more beloved to them than even their own children." (3)

### The Salaah of Hadhrrat Abbaad bin Bishr ﷺ In the Path of Allaah

Hadhrrat Jaabir ﷺ narrates that they were accompanying Rasulullaah ﷺ to

(1) Ibn Khuzayma, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.316).

(2) Ahmad.

(3) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.81).

a place called Nakhil during the expedition of Dhaatur Riqaa. It so happened that one of the Muslims killed (or captured) the wife of one of the Mushrikeen. The woman's husband had been away and only returned after Rasulullaah ﷺ had left. When he was informed about what had happened, he took an oath that he would never rest until he spilt the blood of the companions of Rasulullaah ﷺ. He therefore set off to follow the tracks of Rasulullaah ﷺ.

When Rasulullaah ﷺ set up camp, he asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir ؓ and Hadhrat Abbaad bin Bishr ؓ. When the two men reached the mouth of the valley, the Ansaari (Hadhrat Abbaad ؓ) said to the Muhaajir (Hadhrat Ammaar ؓ), "For which part of the night would you like me to relieve you (as we take turns to keep watch)? Will it be the first part of the night or the second?" the Muhaajir replied, "Relieve me for the first part of the night."

The Muhaajir then lay down to sleep as the Ansaari stood up to perform salaah. Subsequently, the man (who swore to spill the blood of the Muslims) arrived there and when he saw the silhouette (external shape) of a person, he took the Ansaari to be a spy and immediately fired an arrow which struck the Ansaari. The Ansaari removed the arrow from his body, threw it aside and continued standing (in salaah). The Mushrik fired another arrow which also struck the Ansaari. The Ansaari also removed this arrow from his body, threw it aside and continued standing (in salaah). When the Mushrik fired a third arrow which also struck the Ansaari, the Ansaari removed the arrow from his body, threw it aside and then completed his Ruku and Sajdah (and his salaah). He then awoke his companion saying, "Sit up because I have been incapacitated." The Muhaajireen jumped up and when the Mushrikeen saw the two of them, he realised that they had been alerted and he fled.

When the Muhaajir saw the blood on the Ansaari, he exclaimed, "Subhaanallaah! Why did you not wake me up when he shot at you the first time?" the Ansaari replied, "I had started reciting a Surah and did not like to cut it short before completing it. However, when the firing persisted, I went into Ruku (completed my salaah) and informed you. I swear by Allaah that had it not been for (fear of) jeopardising the mouth of the pass that Rasulullaah ﷺ had instructed me to guard, I would have given my life rather than cut the Surah short." (1)

Another narration state that while Hadhrat Ammaar ؓ went to sleep, Hadhrat Abbaad ؓ stood in salaah. The narration also adds that Hadhrat Abbaad ؓ said, "I was reciting Surah Kahaf in my salaah and did not like to cut it short."

(1) Ibn Is'haaq and Abu Dawood (Vol.1 Pg.29), as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.85). Ibn Hibbaan in his *Saheeh*, Haakim in his *Mustadrak* (certified authentic by Daar Qutni), Bayhaqi in his *Sunan* and Bukhari (Ta'leeqan) have also reported the narration, as quoted in *Nasbur Ray'a* (Vol.1 Pg.43).

## The Salaah of Hadhrat Abdullaah bin Unays ﷺ in the Path of Allaah

Hadhrat Abdullaah bin Unays ﷺ narrates that Rasulullaah ﷺ once called him and said, "I have intelligence that Khaalid bin Sufyaan bin Nubay of the Banu Hudhayl tribe had mustered up a force to attack me. He is now at Urna. Go there and kill him." Hadhrat Abdullaah bin Unays ﷺ asked, "O Rasulullaah ﷺ! Describe him to me so that I may recognise him." Rasulullaah ﷺ said, "When you see him, you will find him shivering." Hadhrat Abdullaah bin Unays ﷺ relates further that he then left with his sword hanging around his neck and proceeded until he found him at Urna with his wives. The time for Asr had already arrived and Khaalid was looking for a place to settle his wives.

Hadhrat Abdullaah bin Unays ﷺ says, "When I saw him, I recognised the shivering that Rasulullaah ﷺ described and I advanced towards him. Fearing that nothing should prove an obstacle to prevent me from my salaah as I attempted to kill him, I performed my salaah as I walked towards him. I performed Ruku and Sajdah by making gestures with my head. When I reached him, he asked, 'Who is this man?' I replied, 'I am an Arab who has heard about you and about your mustering forces against that person (Rasulullaah ﷺ). I have come to you in this regard.' He said, 'Yes, I am busy with that.'"

Continuing further, Hadhrat Abdullaah bin Unays ﷺ says, "I then travelled with him for awhile until I found an opportunity. I then attacked him with my sword and killed him. I then left, leaving his wives falling over him. When I came to Rasulullaah ﷺ and he saw me, he said, 'A look of success.' 'I have killed him,' I said. 'True,' was the reply. Rasulullaah ﷺ then stood up with me, took me in his room and gave me a staff saying, 'Keep this staff with you, O Abdullaah bin Unays.' When I left with the staff and came to the people, they asked, 'What is this staff?' I replied, 'Rasulullaah ﷺ gave it to me with instructions to keep it with me.' When they told me to return to Rasulullaah ﷺ to ask him about it, I complied. When I got to Rasulullaah ﷺ, I asked, 'O Rasulullaah ﷺ! Why have you given me this staff?' Rasulullaah ﷺ replied, 'It is a token between you and me on the Day of Qiyaamah because on that day there shall be few people carrying staffs (few people with the support of their good deeds).'"

Hadhrat Abdullaah bin Unays ﷺ tied the staff to his sword and it remained with him throughout his life. When he passed away, he instructed that it should be included in his burial clothes and buried with him. <sup>(1)</sup>

## Performing Salaah at Night While out in the path of Allaah

Hadhrat Urwa ﷺ narrates that when the two armies confronted each other for the Battle of Yarmook, Qubqulaar (a Roman commander) dispatched an Arab (to spy on the Muslims). The last portion of the narration states that (after the spy returned) Qubqulaar asked him what he had noticed. The spy replied, "They

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.140).

**Muslims are engaged in worship by night and seasoned horsemen by day."** (1)

In a lengthy narration of Abu Is'haaq, it is mentioned that Heraclius (the Roman Emperor) asked (his generals), "What is the matter? Why are you being defeated (by the Muslims)?" An old man from amongst his senior officers replied, "Because the Muslims stand in worship during the night and fast during the day." (2)

More Ahadeeth on this subject will be discussed in the chapter dealing with the reasons for which divine assistance came. In the chapter titled "Women pledged Their allegiance" (3), the narration has passed which states that Hadhrat Hind ؓ said (to her husband Hadhrat Abu Sufyaan ؓ), "I wish to pledge allegiance to Muhammad ﷺ." Hadhrat Abu Sufyaan ؓ said, "But I have noticed that you have always been rejecting what he says." She replied, "By Allaah! That it true. However, I swear by Allaah that before this night I have never seen Allaah being worshipped in this Masjid as He deserves to be worshipped. By Allaah! The Muslims spent the entire night performing salaah standing, bowing down and prostrating."

## **Engaging in Dhikr While Out in the path of Allaah.**

The Dhikr of the Sahabah ؓ the Night they Conquered Makkah

Hadhrat Sa'eed bin Musayyib ؓ narrates that on the night after the Muslims entered Makkah as conquerors, they continuously recited "Allaahu Akbar", "Laa Ilaaha Illallaah" and performed Tawaaf of the Kabah until dawn broke. Hadhrat Abu Sufyaan ؓ then said to his wife Hind ؓ, "Do you not see that all this is from Allaah?" "Yes," she replied, "this certainly is from Allaah." The next morning Hadhrat Abu Sufyaan ؓ went early to Rasulullaah ﷺ. Rasulullaah ﷺ said, "(Last night) You said to Hind, 'Do you not see that all this is from Allaah?' and she replied, 'Yes, this certainly is from Allaah.'" Hadhrat Abu Sufyaan ؓ exclaimed, "I testify that you are certainly the servant and Rasul of Allaah! I swear by the Being in Whose name I take oaths that no one but Hind heard this statement of mine." (4)

## **The Dhikr of the Sahabah ؓ as they Stood over a Valley During the Battle of Khaybar**

Hadhrat Abu Moosa Ash'ari ؓ narrates that when Rasulullaah ﷺ left on a military expedition to Khaybar, the Sahabah ؓ had reached a valley when they raised their voices reciting, "Allaahu Akbar! Laa Ilaaha Illallaah!" Rasulullaah ﷺ said to them, "Have mercy on yourselves (do not exert yourselves) for you are not calling someone who is deaf or absent. You are calling One Who is All Hearing, Who is close and Who is always with you."

Hadhrat Abu Moosa Ash'ari ؓ narrates further that he was behind the

(1) Tabari (Vol.2 Pg.610).

(2) Ahmad bin Marwaan Maaliki as well as Ibn Asaakir (Vol.1 Pg.143), narrating from Ibn Is'haaq.

(3) Under the subheading "Hadhrat Faatima bint Utba ؓ Pledges Allegiance Along with her Sister Hadhrat Hind ؓ who was the Wife of Hadhrat Abu Sufyaan ؓ".

(4) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.304). Ibn Asaakir has also reported the narration authentically, as quoted in *Kanzul Ummaal* (Vol.5 Pg.297).



animal of Rasulullaah ﷺ when Rasulullaah ﷺ overheard him say, "Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." Rasulullaah ﷺ then said, "O Abdullaah bin Qais!" Hadhrat Abu Moosa Ash'ari ﷺ replied by saying, "I am at your service, O Rasulullaah ﷺ!" Rasulullaah ﷺ told him, "Should I not inform you of words that are from the treasures of Jannah?" Hadhrat Abu Moosa Ash'ari ﷺ said, "Please do, O Rasulullaah ﷺ! May my parents be sacrificed for you." Rasulullaah ﷺ enlightened him by saying, "(The words are) Laa Howla wa Laa Quwwata Illaa Billaah (There is no power or might except with Allaah)." (1)

## **The Sahabah ﷺ Recite Takbeer and Tasbeeh when Ascending and Descending Inclines**

Hadhrat Jaabir ﷺ narrates that whenever they (the Sahabah ﷺ) ascended an incline, they recited Takbeer and whenever they descended from an incline, they recited Tasbeeh. (2)

## **The Statement of Hadhrat Abdullaah bin Umar ﷺ that the People Embarking on Military Expeditions are of Two types**

Hadhrat Abdullaah bin Umar ﷺ said, "On an expedition, people are of two types. One type are those who go out and abundantly engage in the Dhikr of Allaah together with maintaining the consciousness of Allaah. They stay away from evil on their journey, assist their companions (physically and financially) and spend the best of their wealth. They are more keen on the wealth they spend (in the path of Allaah) than the wealth they use to benefit their worldly lives. When they are in war situations, they feel ashamed that Allaah should discover any doubts in their hearts or that He should find them failing to assist the Muslims. Even if they are in a position of misappropriating the booty, they cleanse their hearts and deeds from any such activity. Shaytaan is therefore unable to involve them in sin or to whisper evil into their hearts. It is through such people that Allaah strengthens and gives honour to His Deen and defeats His enemies."

"As for the second type. They go out without engaging in abundant Dhikr and without being conscious of Allaah. They do not abstain from evil and are reluctant to spend their wealth. They regard whatever they spend as a tax and this is what Shaytaan tells them. In the battle situation they remain with those right at the back and those who render absolutely no help. They stick to the tops of mountains watching what the others are doing and speak the worst of lies when Allaah grants victory (by boasting about feats they did not achieve). Should they have the opportunity to misappropriate the spoils of war, they boldly do so

(1) Bukhari and the other five. As quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.213), this incident occurred during the return from Khaybar because Hadhrat Abu Moosa ﷺ arrived in Madinah only after the conquest of Khaybar.

(2) Bukhari and Nasa'ee in *Yawm wal Layla*, as quoted by Ayni (Vol.7 Pg.36).

with the booty of Allaah, as Shaytaan tells them that these are merely spoils of war (and they therefore have a right to do as they please with it). When conditions are favorable, they boast and when they encounter any obstacle, Shaytaan misleads them to place their needs before people. They shall have no share of the rewards of the Mu'mineen. All they shall have to show is that their bodies were with the bodies of the Mu'mineen and that they travelled with the Mu'mineen. Their intentions and deeds vary and Allaah shall judge them when He gathers them on the Day of Qiyaamah." (1)

## Being Particular About Making Du'aa when in Jihaad in the path of Allaah

### Making Du'aa when Leaving a Place

The Duaa of Rasulullaah ﷺ as he Left Makkah for the Hijrah  
Hadhrat Muhammad bin Is'haaq says that he was informed that when Rasulullaah ﷺ left Makkah to make Hijrah to Mādinah for the pleasure of Allaah, he said, "All praises belong to Allaah Who has created me when I had been nothing. O Allaah! Assist me against the fears of this world, the evils of the times and the calamities of the nights and days. O Allaah! Be my companion on my journey, be my deputy amongst my family and grant me blessings in that which You provide for me. Make me humble before You, keep me steadfast on good character, make me beloved to You and never hand me over to people. O Rabb of the weak ones, you are my Rabb as well. I seek refuge in Your munificent countenance by which the skies and the earth are illuminated, by which darkness is dispersed and by which the affairs of the past people were set right. I seek Your protection from attracting Your wrath on me and having Your anger descend on me. I seek Your protection from losing Your bounties, from Your sudden punishment, from losing Your safety and from all causes of Your wrath. Securing Your pleasure is better than all the deeds I am capable of doing. There is no power or might except with You." (2)

### Making Du'aa when Within Sight of a Place

#### The Du'aa Rasulullaah ﷺ when he Saw Khaybar

The grandfather of Hadhrat Abu Marwaan Aslami narrates that they accompanied Rasulullaah ﷺ to Khaybar. When they got close (to Khaybar) and could see it, Rasulullaah ﷺ instructed the Sahabah ﷺ to stop. When they came to a halt, Rasulullaah ﷺ prayed, "O Allaah the Rabb of the seven skies and whatever they shade! O Rabb of the seven earths and whatever they bear! O Rabb of the Shayaateen and whoever they mislead! O Rabb of the winds and whatever they carry! We beg of you the best of this town, the best of its inhabitants and the best of whatever it contains. We seek Your protection from the evil of this town,

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.290).

(2) Abu Nu'aym, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.178).

the evil of its inhabitants and the evil of whatever it contains." Rasulullaah ﷺ then said (to the Sahabah رَضِيَ اللَّهُ عَنْهُمْ), "Proceed in the name of Allaah!" (1)

A narration of Tabraani states that Rasulullaah ﷺ used to make this du'aa each time he entered a town.

## Making Du'aa at the Beginning of the Battle

### The Du'aa Rasulullaah ﷺ Made on the Occasion of the Battle of Badr

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ narrates that on the day of the Battle of Badr, Rasulullaah ﷺ looked at his Sahabah رَضِيَ اللَّهُ عَنْهُمْ who numbered just over three hundred. He then looked at the Mushrikeen who numbered over a thousand. **Wearing only an upper and lower garment**, Rasulullaah ﷺ then turned towards the Qibla and prayed, "O Allaah! Fulfil Your promise to me. O Allaah! If this group of Muslims is destroyed, You will never again be worshipped on earth." Rasulullaah ﷺ continued seeking Allaah's help and praying to Him until his upper garment fell off. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ came to put the garment on again and then held on to Rasulullaah ﷺ from behind saying, "O Rasulullaah ﷺ! What you have so persistently asked from your Rabb is sufficient for He will certainly fulfil the promise He made to you." It was then that Allaah revealed the verse:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلِئِكَةِ مُرْدِّفِينَ﴾

(سورة الانفال: ٩)

(O Muhammad ﷺ, remember the time before the Battle of Badr) When you sought help from your Rabb and He accepted your du'aa saying, "I shall strengthen (reinforce) you with a thousand angels who will appear one after another (to help you fight the Mushrikeen)." {Surah Anfaal, verse 9} (2)

Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ left for Badr with three hundred and fifteen men. When they reached Badr, Rasulullaah ﷺ prayed, "O Allaah! They (my Sahabah رَضِيَ اللَّهُ عَنْهُمْ) are barefoot, so do grant them transport. O Allaah! They are scantily clothed, so do clothe them. O Allaah! They are hungry, so do fill their bellies." **When Allaah granted them victory in the Battle of Badr and they returned, there was not a single one of them who did not possess one or two camels. They also had clothing to wear and had eaten to their fill.** (3)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says that he had never heard a du'aa

(1) Bayhaqi and Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.183). Tabraani has also reported the narration and Haythami (Vol.10 Pg.135) has commented on the chain of narrators.

(2) Ahmad, Muslim, Abu Dawood, Tirmidhi, Ibn Jareer and others, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Ibn Abi Shayba, Abu Awaana, Ibn Hibbaan, Abu Nu'aym, Ibn Mundhir, Ibn Abi Haatim, Abu Shaykh, Ibn Mardway and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.5 Pg.266).

(3) Abu Dawood, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.38). Bayhaqi (Vol.9 Pg.57) and Ibn Sa'd (Vol.2 Pg.13) have also reported the narration.

more persistent than the du'aa Rasulullaah ﷺ made on the occasion of the Battle of Badr. He prayed, "O Allaah! I am beseeching You in the name of Your promise and pledge. O Allaah! If this group is destroyed, You will not be worshipped." When Rasulullaah ﷺ turned around, his face appeared to be a part of the moon as he said, "It is as if I can see the places where they (the dead Mushrikeen) will lie by tonight." (1)

## The Du'aa Rasulullaah ﷺ made on the Occasions of the Battle of Uhud and the Battle of Khandaq

Hadhrat Anas ﷺ narrates that on the day that the Battle of Uhud was fought, Rasulullaah ﷺ repetitively said, "O Allaah! (Do assist us) If You (choose not to assist us) none would worship You on earth." (2)

Hadhrat Abu Sa'eed Khudri ﷺ narrates that on the occasion of the Battle of Khandaq; the Sahabah ﷺ asked Rasulullaah ﷺ, "O Rasulullaah ﷺ! Is there any du'aa that we could make on this occasion because our hearts have reached our throats." Rasulullaah ﷺ replied, "Yes," and then recited the following du'aa:

“اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَامِنْ رُؤُوسِنَا”

"O Allaah! Conceal our faults and calm our fears."

Hadhrat Abu Sa'eed Khudri ﷺ completes the narration by saying, "(When we started reciting the du'aa) Allaah smote the faces of His enemies (defeated them) by sending a powerful wind against them." (3)

Hadhrat Jaabir ﷺ narrates that Rasulullaah ﷺ once went to Masjid Ahzaab and placed his shawl aside. He then stood up and stretched his hands out to curse the Mushrikeen army. On this occasion, he did not perform any salaah. Rasulullaah ﷺ then went there again, again cursed them and this time performed (two Rakaahs) salaah. (4)

A narration of Bukhari and Muslim state that Rasulullaah ﷺ cursed the conglomeration of Kuffaar forces (when they attacked Madinah) by saying, "O Allaah Who has revealed the Qur'aan, Who is quick in reckoning and Who will defeat the mass of troops! O Allaah! Defeat them and shake (destabilise) them." Another narration states that Rasulullaah ﷺ prayed, "O Allaah! Defeat them and assist us against them." Another narration of Bukhari related by Hadhrat Abu Hurayra ﷺ mentions that the du'aa Rasulullaah ﷺ made was: "There is none worthy of worship but the One Allaah Who has given honour to His army, assisted His servant and defeated the coalition of forces all by Himself. There is nothing after Him." (5)

(1) Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.276). Tabraani has also reported the narration and Haythami (Vol.6 Pg.82) has commented on the chain of narrators.

(2) Ahmad and Muslim, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.28).

(3) Ahmad and Ibn Abi Haatim.

(4) Muslim and Ahmad.

(5) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.111).

## Making Du'aa During the Battle

### The Du'aa Rasulullaah ﷺ Made While Fighting During the Battle of Badr

Hadhrat Ali ﷺ says, "After fighting for a while during the Battle of Badr, I rushed to see how Rasulullaah ﷺ was keeping. When I arrived there, Rasulullaah ﷺ was in Sajdah praying, 'Yaa Hayyu! Yaa Qayyoom! Yaa Hayyu! Yaa Qayyoom! (O The Living, The Controller! O The Living, The Controller!).' Rasulullaah ﷺ said nothing more. I then returned to the fight and when I got back to Rasulullaah ﷺ, he was still in Sajdah repeating the same words. Rasulullaah ﷺ continued in this manner until Allaah gave him victory." (1)

### Making Du'aa During the night (of a Battle)

#### The Du'aa Rasulullaah ﷺ Made on the Night Before the Battle of Badr

Hadhrat Ali ﷺ narrates that on the night before the Battle of Badr, Rasulullaah ﷺ spent the night in salaah praying, "O Allaah! If this group is destroyed, You will never again be worshipped on earth." That night, some rain fell (causing the firm ground where the Mushrikeen stood to become muddy and the soft ground where the Muslims stood to become firm). (2) Another narration from Hadhrat Ali ﷺ states that although Rasulullaah ﷺ was a Musaafir (traveller), he had spent the entire night in Ibaadah till the morning that the Battle of Badr was fought. (3)

### Making Du'aa after Finishing the Battle

#### The Du'aa of Rasulullaah ﷺ after the Battle of Uhud

Hadhrat Rifaa'ah Zuraqi ﷺ narrates that when the Mushrikeen had returned after the Battle of Uhud, Rasulullaah ﷺ said, "Stand straight so that I may praise my Rabb ﷻ." When the Sahabah ﷺ had arranged themselves into rows behind Rasulullaah ﷺ, he said, "O Allaah! Every type of praise belongs to You. O Allaah! There is none to restrain what You give in abundance and none to give anything that You restrain. None can guide the one whom You cause to deviate and none can deviate the one whom You guide. None can give what You hold back and none can hold back what You give. None can bring close that which You make distant and none can make distant that which You bring close. O Allaah! Grant us in abundance Your blessings, Your mercy, Your grace

(1) Bayhaqi and Nasa'ee in his "Al Yawn wal Layla", as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.275). Bazaar, Abu Ya'la, Firyaaabi and Haakim have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

(2) Ibn Mardway and Sa'eed bin Jubayr, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

(3) Abu Ya'la and Ibn Hibbaan, as quoted in *Kanzul Ummaal* (Vol.5 Pg.267).

and Your sustenance. O Allaah! I ask from You Your everlasting bounties that never change and are never lost. O Allaah! I beseech You for bounties on that day of poverty (Qiyaamah) and for safety on the day of fear. O Allaah! I seek Your protection from the evil of that which You have given us and from the evil of that which You have held back from us. O Allaah! Make Imaan beloved to us and beautify it in our hearts. Make kufr, sin and disobedience abhorrent to us and make us amongst the rightly guided ones. O Allaah! Grant us death as Muslims, keep us living as Muslims and allow us to meet up with the righteous ones (in the Aakhirah) without suffering any humiliation and without having to endure any trials. O Allaah! Destroy the Kuffaar who call Your messengers liars and who prevent others from Your path. Set on them Your punishment and chastisement. O Allaah! O the True Deity! Destroy also those Kuffaar to whom You have given scriptures." (1)

The du'aa that Rasulullaah ﷺ made after giving Da'wah to the people of Taa'if has already been related in the chapter entitled: "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah". (2)

Being Particular About Ta'leem (Learning and teaching) when in Jihaad in the path of Allaah

The Statement of Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ Concerning the Verse "It is not for the Mu'mineen to proceed (in Jihaad) all together..."

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "Allaah has stated:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْانْفِرُوا جَمِيعًا﴾ (سورة النساء: ٧١)

Take your precautions (*your weapons and other means to guard yourselves against your enemies*) and advance (*in Jihaad against them*) in groups or all together. {Surah Nisaa, verse 71}

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ

إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (سورة التوبة: ٤١)

Proceed (*in the path of Allaah*) when light or heavy (*happily or reluctantly, rich or poor, in good conditions and adverse conditions*). {Surah Taubah, verse 41}

﴿الَّذِينَ لَا يُغْنِي عَنْكُمْ كُفْرُكُمْ إِلَّا يَكْثُرُونَ ۖ وَلَا تَصْرُوهُ شَيْئًا ۚ وَاللَّهُ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة التوبة: ٣٩)

If you do not go forth, Allaah shall punish you severely... {Surah Taubah, verse 39}

However, these verses were later abrogated when Allaah revealed the verse:

(1) Ahmad and Nasa'ee in his "Al Yowm wal Laylah", as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.38). Bukhari in his *Adab, Tabraani, Baghawi, Baawardi, Abu Nu'aym in Hilya, Haakim and Bayhaqi* have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.5 Pg.276). Dhahabi and Haythami (Vol.6 Pg.122) have both commented on the chain of narrators.

(2) Under the subheading: "The Du'aa Rasulullaah ﷺ made after Leaving Taa'if".

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (سورة التوبة: ١٢٢)

It is not (correct) for the Mu'mineen to proceed (in Jihaad) all together (simultaneously when it is not Fardh for all to participate). {Surah Taubah, verse 122}

Then was the practice that while a party of Muslims would march with Rasulullaah ﷺ, another party would remain behind. Those that remained behind with Rasulullaah ﷺ would attain a deep understanding of Deen so that they may warn their people (those who had been engaged in Jihaad) when they return to them from the expeditions. In this manner, they were aware of what Allaah revealed in the Qur'aan, about their obligations and about the limits that Allaah had set." (1)

## The Letter of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to his Commanders about Attaining a Deep Understanding of Deen

Hadhrt Ahwas bin Hakeem bin Umayr Absi narrates that Hadhrt Umar رَضِيَ اللَّهُ عَنْهُ wrote the following in a letter addressed to the commanders of the various Muslims armies, "Endeavour to attain a deep understanding of Deen because no person can be excused for pursuing falsehood thinking that it is the truth. Similarly, no one can be excused for forsaking the truth in the belief that it is falsehood." (2)

## The Sahabah رَضِيَ اللَّهُ عَنْهُمْ sit in Gatherings (To Learn and Teach) while on Journey

Hadhrt Hitaan bin Abdullaah Raaqashi narrates that they were once part of an army under the command of Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ. They were travelling along the banks of the Tigris River when the time for salaah arrived. After someone had called out the Adhaan for the Zuhr salaah, the people started making wudhu and Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ also made wudhu. He then led them in salaah, after which they all sat in groups. When the time for the Asr salaah arrived, someone called out the Adhaan for Asr and the people again stood up to make wudhu. Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ then instructed the Mu'adhin to announce, "Take note that none should make wudhu besides those whose wudhu had broken." Hadhrt Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ then said, "It seems imminent that knowledge shall disappear and ignorance will prosper to the extent that because of ignorance, a man will use his sword to kill his own mother." (3)

(1) Bayhaqi (Vol.9 Pg.47).

(2) Aadam bin Abi Ayaas in his Ilm, as quoted in *Kanzul Ummaal* (Vol.5 Pg.228).

(3) Abdur Razaq, as quoted in *Kanzul Ummaal* (Vol.5 Pg.114) and Tahaawi in his *Sharhu Ma'aanil Aathaar* (Vol.1 Pg.27).

## Spending While in Jihaad in the Path of Allaah

### The Spending of Some Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the Path of Allaah

Hadhrat Abu Mas'ood Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that a man came with a reined camel and said, "(I am donating) This camel in the path of Allaah." Rasulullaah ﷺ said, "You shall have seven hundred camels in exchange for it on the Day of Qiyaamah. Each one of those will also have reins." (1)

Hadhrat Abdullaah bin Saamit narrates, "I was with Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ when he received his allowance (from the state treasury). Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ had his slave girl with him, who started paying off all his expenses (with the money). Only seven Dirhams were left over, which he instructed her to convert into change. I said to him, '(Wouldn't it be better) If you kept it back for a need that may arise or for a guest that may come to you?' He replied, 'My beloved friend (Rasulullaah ﷺ) advised me saying, 'Any gold or silver that is tied up in a bag (put away for the future) is live coal for its owner until he spends it in the path of Allaah.'"

A narration of Ahmad and Tabraani states that Rasulullaah ﷺ said, "When a person ties gold or silver in a bag and does not spend it in the path of Allaah, it will be live embers on the Day of Qiyaamah which will be used to brand him." (2)

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Hadhrat Qais bin Sala Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that his brothers laid a complaint (against him) before Rasulullaah ﷺ when they alleged that he wasted his wealth and gave out plenty. However, Hadhrat Qais رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! I take only my share of the dates and spend it in the path of Allaah and on those in my company." Rasulullaah ﷺ then placed his hand on the chest of Hadhrat Qais رَضِيَ اللَّهُ عَنْهُ and thrice said, "**Spend and Allaah will spend on you.**" Hadhrat Qais رَضِيَ اللَّهُ عَنْهُ says, "Thereafter I always had transport when I went out in the path of Allaah and today I am the wealthiest person in my family (because of the blessings of spending in the path of Allaah)." (3)

### The Rewards of Spending in the path of Allaah

Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Glad tidings for the person who abundantly engages in the Dhikr of Allaah while out in Jihaad in the path of Allaah because for every word he shall receive the rewards of seventy thousand good deeds. The reward for each one of these good deeds shall be multiplied ten times together with the extra that (he will receive which) is with Allaah." Someone asked, "O Rasulullaah ﷺ! And (what about) spending (in the path of Allaah)?" Rasulullaah ﷺ replied, "Spending is (rewarded) likewise."

(1) Muslim (Vol.2 Pg.37) and Nasa'ee, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3)

(2) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.178).

(3) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.173). Ibn Mandah has also reported the narration, as quoted in *Isaaba* (Vol.3 Pg.250).



One of the narrators by the name of Abdur Rahmaan says that he then asked Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ, "But the reward of spending (in the path of Allaah) is multiplied seven hundred times." Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ commented, "Your understanding is wanting. That (reward multiplied seven hundred times) is for people who spend (on others in the path of Allaah) while they are themselves with their families (at home) and not out on an expedition. However, when they march out themselves and then spend, Allaah keeps aside for them such things from the treasures of His mercy that far transcends the knowledge of man and his ability to describe it. Such people are the party of Allaah and the party of Allaah are always victorious." (1)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Umaama رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ and Hadhrat Imraan bin Husayn رَضِيَ اللَّهُ عَنْهُ all narrate that Rasulullaah ﷺ stated, "The person who spends funds in the path of Allaah while he remains at home shall be rewarded with seven hundred Dirhams for every Dirham (that he spends). On the other hand, the person who himself marches out in the path of Allaah and then spends for Allaah's pleasure shall be rewarded with seven hundred thousand Dirhams for every Dirham (that he spends)." Rasulullaah ﷺ then recited the following verse:

﴿وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ﴾ (سورة البقرة: ٢٦١)

And Allaah multiplies (rewards) for whoever He wills. {Surah Baqara, verse 261} (2)  
In the chapter entitled "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause", it has already been narrated how much was spent by Sahabah رَضِيَ اللَّهُ عَنْهُمْ such as Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ, Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ, Hadhrat Muhammad bin Maslama رَضِيَ اللَّهُ عَنْهُ and Hadhrat Aasim bin Adi رَضِيَ اللَّهُ عَنْهُ. More details will be mentioned in a forthcoming chapter specifically dealing with the spending of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ.

## Proceeding in Jihaad in the Path of Allaah with a Sincere Intention

### There Shall be no Rewards for the person whose Intention is to Gain Fame and Fortune

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that someone asked, "O Rasulullaah ﷺ! (Tell me about) A person who intends to wage Jihaad and also has the intention of earning some worldly profits." Rasulullaah ﷺ replied, "He shall not be rewarded." Regarding this to be a very serious matter, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said to the person, "Please repeat what you have asked Rasulullaah ﷺ. Perhaps you did not explain yourself to him properly." The man asked for the second time, "O

(1) Tabraani, Haythami (Vol.5 Pg.282) has commented on the chain of narrators.

(2) Qazweeni, as quoted in *Jam'ul Fawaa'id* (Vol.2 Pg.3).

Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ repeated, "He shall not be rewarded." Again regarding this to be a very serious matter, the Sahabah ﷺ instructed the person to again repeat the question. The man asked for the third time, "O Rasulullaah ﷺ! (Tell me about) A person who proceeds in Jihaad with the intention of earning some worldly profits?" Rasulullaah ﷺ again repeated, "He shall not be rewarded." (1)

Hadhrat Abu Umaamah ﷺ narrates that a man approached Rasulullaah ﷺ with the query, "Tell me about a person who wages Jihaad in search of fame and fortune. What is there for him?" "There shall be nothing for him," replied Rasulullaah ﷺ. When the man repeated his question three times, Rasulullaah ﷺ replied each time, "There shall be nothing for him." Thereafter, Rasulullaah ﷺ added, "Allaah accepts only those actions that are carried out solely for Him, through which His pleasure is sought." (2)

### The Story of Quzman

Hadhrat Aasim bin Amr bin Qataadah ﷺ narrates that a man lived amongst them whose identity no one really knew. He was only known as Quzman. Whenever his name was mentioned, Rasulullaah ﷺ used to say, "He is from the inmates of Jahannam." He fought very fiercely during the Battle of Uhud and single-handedly killed seven to eight Mushrikeen. He was a true warrior. However, he was eventually incapacitated by a nasty wound. When he was carried to the Banu Zafar district, many Muslims said to him, "You fought with great courage today, O Quzman! Glad tidings to you!" He said, "Glad tidings for what? By Allaah! I fought only for the good name of my people. Had it not been for this, I would never have fought." When his wound became too much for him to bear, he took an arrow from his quiver and used it to commit suicide. (3)

### The Story of Usayram

It is reported that Hadhrat Abu Hurayra ﷺ used to often ask (the people around him), "Tell me about the person who entered Jannah without ever performing a single salaah?" When the people were unable to identify the person, they asked Hadhrat Abu Hurayra ﷺ about him. Hadhrat Abu Hurayra ﷺ would then say, "He was Usayram from the Banu Abdul Ash'hal tribe (whose real name was) Amr bin Thaabit bin Qais."

(One of the narrators) Hadhrat Husayn says that when he asked Hadhrat Mahmood bin Labeed about the story of Hadhrat Usayram ﷺ, he narrated, "He always refused to accept Islaam when his people invited him. On the day that the Battle of Uhud was fought, it suddenly occurred to him to accept Islaam and he did so. He then took his sword and proceeded until he entered the flanks of the enemy. There he fought until a wound crippled him. As some people from the

(1) Abu Dawood, Ibn Hibbaan and Haakim in brief, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.419).

(2) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.421).

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.36).

Banu Abdul Ash'hal tribe were searching the battlefield for their dead, they suddenly saw Hadhrat Usayram رَضِيَ اللَّهُ عَنْهُ and exclaimed, "By Allaah! This is Usayram! What has brought him here? We had left him behind (in Madinah) for he refused to accept the Kalimah." They therefore questioned him, "What has brought you here, O Amr? Was it the fondness of your people or your devotion to Islaam?" He replied, "It was my devotion to Islaam. I believed in Allaah and His Rasool ﷺ, accepted Islaam, took my sword and marched with Rasulullaah ﷺ. I then fought until I was injured." It was not long after this that he passed away in their hands. When the incident was mentioned to Rasulullaah ﷺ, he said, "He is certainly from amongst the people of Jannah." (1)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that because Hadhrat Amr bin Uqaysh رَضِيَ اللَّهُ عَنْهُ had given out a loan on interest during the Period of Ignorance, he disliked accepting Islaam until he had received the payment. When the Battle of Uhud took place, he asked, "Where are my cousins?" When he was informed that they were at Uhud, he exclaimed, "At Uhud!" He then donned his helmet, mounted his horse and rode towards them. Seeing him arrive, the Muslims called out, "Go away, O Amr!" He responded by saying, "I have already accepted Imaan." He then fought fiercely until he was wounded and carried off to his family as a wounded man. Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ then arrived there and asked his sister to ask Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ whether he fought because of his camaraderie (friendship, allegiance) with his people or because he felt for Allaah and His Rasool ﷺ. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ replied, "Because I felt for Allaah and His Rasool ﷺ." He then passed away and entered Jannah even though he had never had the opportunity to perform a single salaah for Allaah. (2)

## The Story of a Bedouin

Hadhrat Shaddaad ibnul Haad narrates that a Bedouin once came to Rasulullaah ﷺ, accepted Imaan and became a devoted follower of Rasulullaah ﷺ. He then undertook to make Hijrah and stay with Rasulullaah ﷺ (in Madinah). After the Battle of Khaybar, much booty came to Rasulullaah ﷺ and he distributed it (amongst the Muslim soldiers). Rasulullaah ﷺ also stipulated a share for that particular Bedouin Sahabi رَضِيَ اللَّهُ عَنْهُ and handed it over to his friends (to give it to him) since he was busy grazing the animals. When they came to give his share (of the booty) to him, the Sahabi رَضِيَ اللَّهُ عَنْهُ asked, "What is this?" "It is your share of the booty that Rasulullaah ﷺ has stipulated for you," they replied. He said, "I did not follow him for this. Instead, I followed him so that I may die and enter Jannah when an arrow strikes me here." He then pointed towards his throat. Rasulullaah ﷺ said, "If you are true, Allaah will make it come true."

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.37) with a reliable chain of narrators as confirmed in *Isaaba* (Vol.6 Pg.526). Abu Nu'aym has also reported the narration in his *Ma'rifah*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.8). Ahmad has also reported the narration as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.362).

(2) Abu Dawood and Haakim narrating from reliable sources as confirmed in *Isaaba* (Vol.2 Pg.526). Bayhaqi (Vol.9 Pg.167) has also reported the narration.

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then engaged in battle against the enemy and (after fighting and being martyred) the Sahabi رَضِيَ اللَّهُ عَنْهُ was brought to Rasulullaah ﷺ. He had been struck by an arrow at exactly the same spot he had pointed towards. Rasulullaah ﷺ asked, "Is it he?" When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ confirmed that it was him, Rasulullaah ﷺ said, "He was true to Allaah and Allaah made his intention come true." Rasulullaah ﷺ then shrouded the Sahabi رَضِيَ اللَّهُ عَنْهُ in a coat that belonged to Rasulullaah ﷺ, after which he placed the corpse before him and led the Janaazah salaah (funeral prayer). Whilst making du'aa for the Sahabi رَضِيَ اللَّهُ عَنْهُ, the following words of Rasulullaah ﷺ were heard: "O Allaah! Here lies Your servant who migrated in Your path. He was killed as a martyr and I am his witness." (1)

### The Story of a Black Sahabi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that a man came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I am a man with a black skin, an ugly face and without any wealth. Will I enter Jannah if I fight those people (the Kuffaar army)?" "Certainly," replied Rasulullaah ﷺ. The man then advanced and fought until he was martyred. When Rasulullaah ﷺ came by his corpse, Rasulullaah ﷺ said, "Allaah has beautified your face, made you fragrant and increased your wealth." (Addressing the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) Rasulullaah ﷺ then said, "I have seen his two wives from the wide-eyed damsels of Jannah pulling at his coat, disputing with each other about who will enter between his skin and his coat." (2)

### The Story of Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ

Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once sent a message to him stating, "Get your clothes and weapons on and come to me." When he got to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I wish to send you out in command of an army. Allaah will keep you safe and grant you much booty. I shall also grant you a fine portion of the booty." Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! I did not accept Islaam for wealth but accepted Islaam for the love of Islaam." Rasulullaah ﷺ said, "O Amr! Good wealth is a fine thing for a good man." (3)

According to another narration, Hadhrat Amr bin Al Aas رَضِيَ اللَّهُ عَنْهُ also said, "I accepted Islaam for the love of Islaam and to be with the Rasool of Allaah ﷺ." Rasulullaah ﷺ said, "Indeed, but good wealth is a fine thing for a good man." (4)

### The Statements of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Concerning Martyrs

Hadhrat Abul Bakhtari Taa'ee narrates that many people in Kufa gathered with

(1) Bayhaqi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim (Vol.3 Pg.595) has also reported the narration.

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.191). Haakim has also reported the narration, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.447).

(3) Ahmad, as quoted in *Isaaba* (Vol.3 Pg.3).

(4) Tabraani in his *Awsat* and Kabeer, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.353).

Hadhrat Abul Mukhtar the father of Mukhtar bin Abu Ubayd at the bridge of Abu Ubayd. This was the place where Hadhrat Abu Ubayd (Thaqafi) was martyred (along with his entire battalion in the year 13 A.H.). All were martyred save for two or three men who used their swords to attack the enemy lines with such force that they opened up a path for themselves through which to escape. They eventually reached Madinah.

As the three were sitting one day and discussing about the others (those who were killed in the battle), Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ came to them and asked, "Tell me what you have been discussing about them?" They replied, "We were seeking forgiveness on their behalf and making du'aa for them." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ threatened, "You will have to tell me what you were saying about them otherwise you will receive harsh treatment from me." They said, "We were saying that they are martyrs."

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said, "I swear by the Being besides Whom there is no deity, Who has sent Muhammad ﷺ with the truth and without Whose command Qiyaamah will never take place! No living being knows what a dead person will receive by Allaah except for the Nabi of Allaah ﷺ because Allaah has forgiven all his past and future errors. I swear by the Being besides Whom there is no deity, Who has sent Muhammad ﷺ with the truth and guidance and without Whose command Qiyaamah will never take place! There are people who fight to show off, others who fight because of their tribal fanaticism, those who fight to attain worldly gain and those who fight for wealth. All those who fight will receive by Allaah only that which was in their hearts." (1)

Hadhrat Maalik bin Aws bin Hadathaan رَضِيَ اللَّهُ عَنْهُ narrates that they were busy discussing an army that was martyred during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when one of them commented, "They were the workers of Allaah out in the path of Allaah so their rewards will be with Allaah." Another person observed, "Allaah will resurrect them (on the Day of Qiyaamah) according to the intentions they died with." To this, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "Correct. I swear by the Being Who controls my life that Allaah will certainly resurrect them according to the intentions they died with. There are people who fight for show and boasting while others fight with the intention of gaining things of this world. There are also those whom the battle takes by surprise and they have no option but to fight. Then there are those who fight with perseverance and with hope of rewards from Allaah. These are the true martyrs. In fact, even I have no idea of what will happen to me (in the Aakhirah) or of what will happen to you. All I do know is that the occupant of this grave (Rasulullaah ﷺ) has all his past and future errors forgiven." (2)

Hadhrat Masrooq narrates that when mention was made of some martyrs in front of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he addressed the people saying, "Whom do you regard to be martyrs?" The people replied, "O Ameerul Mu'mineen! Martyrs are those

(1) *Kanzul Ummaal* (Vol.2 Pg.292). Haafidh Ibn Hajar رَضِيَ اللَّهُ عَنْهُ has commented on the chain of narrators.

(2) Tammaam.

who are killed in these battles." When he received this reply, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "In that case, martyrs will be plenty. Let me enlighten you on the subject. Bravery and cowardliness are natural traits amongst people which Allaah places wherever He wills. The truly brave person is therefore the one who fights with fervour without caring whether he returns to his family. On the other hand, the coward is the one who flees from the battlefield on account of his wife. The true martyr is he who gives his life with the hope of earning rewards from Allaah. The true Muhaajir is he who leaves the acts that Allaah forbids and the true Muslim is he from whose tongue and hands other Muslims are safe." (1)

## **The Story of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and his Mother رَضِيَ اللَّهُ عَنْهَا**

Hadhrat Dimaam narrates that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ sent a message to his mother (Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا) saying, "People have deserted me while those people (my enemies) are calling for a truce." Her reply was, "If you are out to revive the Book of Allaah and the Sunnah of Allaah's Nabi ﷺ, then die on the truth. However, if you are out in search of worldly gain, then there is no good in you whether you are alive or dead." (2)

## **Obedying the Instructions of the Ameer when Proceeding in Jihaad in the Path of Allaah**

### **Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ Rebukes a Man who did not Carry out his Instructions**

Hadhrat Abu Maalik Ash'ari رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ sent us on an expedition and appointed Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ as our commander. We set out and later set up camp somewhere. When a man stood up to saddle his horse, I asked him where he was off to. He replied, 'I am off to get fodder.' I said, 'Do not do anything until we ask our Ameer.' We then went to Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ (in command of our battalion) and spoke to him about it. He said, 'It seems as if you want to return to you family.' When the man denied it, Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ cautioned him, 'Watch what you say.' 'No (I do not wish to return home),' repeated the man. Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ then said, 'You may proceed on the path of righteousness.' The man left and returned after a considerable portion of the night had passed. Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ asked, 'Did you perhaps go to your family?' When the man denied it, Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ cautioned, 'Watch what you say.' The man then admitted that he did. Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ then said, 'You went to your family in fire, sat there in fire and returned in fire. Now start afresh (to do good so that your sin should be annulled).'" (3)

(1) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.2 Pg.292).

(2) Nu'aym bin Hammaad in his *Fitan*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.57).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.169).

## Staying Together While out In Jihaad in the path of Allaah

### Rasulullaah ﷺ Criticises Separating in Valleys and Sealing Roads

Hadhrat Abu Tha'laba Khushani رضي الله عنه narrates that when the Muslims camped at a valley, they separated and dispersed. Rasulullaah ﷺ said, "Your separating in valleys is from Shaytaan." Thereafter, whenever they set up camp, they would stay together. <sup>(1)</sup> Another narration <sup>(2)</sup> adds that (the Sahabah رضي الله عنهم stayed so close together thereafter that) if a sheet was thrown over them, it would cover them all.

Hadhrat Mu'aadh Juhani رضي الله عنه narrates that he was on a certain expedition with Rasulullaah ﷺ when the Muslims (because they separated) they made the camp small (making it difficult for others to find space) and crowded the road (so that no one could pass). Rasulullaah ﷺ then sent someone to announce, "There is no (rewards for) Jihaad for the person who makes the camp small or seals a road." <sup>(3)</sup>

## Standing Guard While Out in the path of Allaah

### Hadhrat Anas bin Abi Marthad Ghanawi رضي الله عنه Stands Guard

Hadhrat Sahl bin Handhaliyya رضي الله عنه narrates that they marched with Rasulullaah ﷺ for the Battle of Hunayn and were marching with great speed until the afternoon. Hadhrat Sahl رضي الله عنه narrates further that he had completed the Zuhr salaah with Rasulullaah ﷺ when a horseman came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! I rode ahead of you and got to the top of a certain mountain where I chanced to see the Hawaazin tribe watering their camels of their fathers along with their women, their animals and goats. They have all gathered at Hunayn. Rasulullaah ﷺ smiled and said, "Inshaa Allaah, that will all be booty for the Muslims tomorrow."

Rasulullaah ﷺ then announced, "Who will stand guard over us tonight?" Hadhrat Anas bin Abi Marthad Ghanawi رضي الله عنه said, "I will, O Rasulullaah ﷺ!" Rasulullaah ﷺ then instructed him to get mounted. When he mounted his horse and came to Rasulullaah ﷺ, Rasulullaah ﷺ briefed him by saying, "Go to that ravine in front and get to the top of it. (Be vigilant as you stand guard there and) Let not the enemy deceitfully get to you tonight." The next morning, Rasulullaah ﷺ went to the place where they performed salaah and performed

(1) Abu Dawood and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.40).

(2) Bayhaqi (Vol.9 Pg.152) and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.3 Pg.341).

(3) Bayhaqi (Vol.9 Pg.152) as well as Abu Dawood, as quoted in *Mishkaat* (Pg.332)

two Rakaahs salaah. He then asked, "Do you people know anything about your rider?" "No," replied the Sahabah ﷺ, "We know nothing of him."

The Iqaamah was then called out and as Rasulullaah ﷺ led the salaah, he kept glancing towards the ravine. When Rasulullaah ﷺ completed the salaah and had made the Salaam, he said, "Listen to the glad tidings that your rider has arrived." When the Sahabah ﷺ looked between the trees of the ravine, they saw him come. He stopped before Rasulullaah ﷺ, greeted with Salaam and said, "I went up to the highest point of the ravine as Rasulullaah ﷺ had instructed me. In the morning I studied both walls of the ravine but saw no one." Rasulullaah ﷺ asked, "Did you dismount during the night?" "No," replied Hadhrat Anas bin Abi Marthad ﷺ, "except for salaah and to relieve myself." Rasulullaah ﷺ commented, "You have made it (Jannah) compulsory for yourself. (Your rewards are so great that) It matters not if you do no (Nafl) deeds after this." <sup>(1)</sup>

### Another Sahabi ﷺ Stands Guard

Hadhrat Abu Atiyya ﷺ reports that Rasulullaah ﷺ was once sitting when he was informed that a man had passed away. Rasulullaah ﷺ asked, "Has any of you seen him do any good deed?" "Yes," replied another Sahabi ﷺ, "I once stood guard with him in the path of Allaah." Rasulullaah ﷺ and those with him stood up and Rasulullaah ﷺ led the Janaazah salaah (funeral prayer) for the deceased. When the Sahabi ﷺ was placed in the grave, Rasulullaah ﷺ threw some sand with his hands and then said, "Although your companions think that you are amongst the inmates of Jahannam, I testify that you are from amongst the inhabitants of Jannah." Addressing Hadhrat Umar bin Khattaab ﷺ, Rasulullaah ﷺ then said, "Do not ask about the (evil) actions of people, but rather enquire about their (good deeds which are acts of) Islaam." <sup>(2)</sup>

Hadhrat Abu Atiyya ﷺ narrates that when a person passed away during the time of Rasulullaah ﷺ, some of the Sahabah ﷺ said, "O Rasulullaah ﷺ! Do not lead the Janaazah salaah for him." Rasulullaah ﷺ then asked, "Has anyone seen him (do any good deed)." The Hadith continues further. <sup>(3)</sup>

Another narration from Hadhrat Abu Aa'idh ﷺ states that Rasulullaah ﷺ once left for the Janaazah of a Sahabi ﷺ. When the deceased was placed (before Rasulullaah ﷺ), Hadhrat Umar bin Khattaab ﷺ said, "Do not lead the Janaazah salaah for him, O Rasulullaah ﷺ, because he was a sinful man." Rasulullaah ﷺ then turned to the other Sahabah ﷺ and asked, "Has anyone seen him (do any good deed)." The Hadith continues further like the one quoted above. <sup>(4)</sup>

(1) Abu Dawood and Bayhaqi (Vol.9 Pg.149). Abu Nu'aym has also reported the narration, as quoted in Muntakhab (Vol.5 Pg.143).

(2) Tabraani. Haythami (Vol.5 Pg.288) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.291).

(4) Bayhaqi in *Shu'abul Imaan*, as quoted in Mishkaat Pg. 328.



## Hadhrat Abu Rayhaana ﷺ, Hadhrat Ammaar ﷺ and Hadhrat Abbaad ﷺ stand guard

The Hadith of Hadhrat Abu Rayhaana ﷺ has passed in the chapter entitled "Enduring Extreme Cold when Inviting People Towards Allaah" <sup>(1)</sup> In the narration, he states, "Rasulullaah ﷺ announced, 'Who will stand guard over us tonight? I shall make such a du'aa for him, the virtues of which he will certainly receive.' A man from the Ansaar stood up and volunteered. When Rasulullaah ﷺ asked who he was, he gave his name. Rasulullaah ﷺ asked him to come closer and when he did, Rasulullaah ﷺ held a part of his clothing and started making du'aa for him. When I heard the du'aa, I also volunteered. Rasulullaah ﷺ asked me who I was and I informed him that I was Abu Rayhaana. Rasulullaah ﷺ then made a du'aa for me that was shorter than the one he made for the other person. Thereafter, Rasulullaah ﷺ said, 'The fire of Jahannam has been forbidden for the eye that stands guard in the path of Allaah.'" <sup>(2)</sup>

In the chapter entitled "Performing Salaah While Out in the path of Allaah" <sup>(3)</sup>, the narration is reported by Hadhrat Jaabir ﷺ in which it is mentioned that Rasulullaah ﷺ asked, "Who shall stand guard over us tonight?" A volunteer from amongst the Muhaajireen and another from amongst the Ansaar stood up and said, "We shall do so, O Rasulullaah ﷺ!" Rasulullaah ﷺ gave them instructions to stand guard at the mouth of the valley. The two volunteers were Hadhrat Ammaar bin Yaasir ﷺ and Hadhrat Abbaad bin Bishr ﷺ. The Hadith continues further as already narrated. <sup>(4)</sup>

## Enduring Illness while in Jihaad in the path of Allaah

### The Story of Hadhrat Ubay bin Ka'b ﷺ and His Du'aa to be able to Endure Fever

Hadhrat Abu Sa'eed Khudri ﷺ narrates that Rasulullaah ﷺ said, "Whenever a Mu'min is hurt on his body, Allaah uses it as a means to annul some of his sins." Hadhrat Ubay bin Ka'b ﷺ then prayed, "O Allaah! I beseech You to allow a fever to inflict the body of Ubay bin Ka'b until the day he meets you (until I die). However, it should not prevent him from salaah, fasting, Hajj, Umrah or Jihaad in Your path." A fever then overcame him where he stood and did not leave him until he passed away. Even while suffering the fever, he was always present for salaah, observed his fasts, performed Hajj and Umrah and participated in military expeditions. <sup>(5)</sup>

Hadhrat Abu Sa'eed Khudri ﷺ narrates that a person came to Rasulullaah

(1) Under the subheading "The Sahabah ﷺ Dig the Trench in Extreme Cold".

(2) Ahmad, Nasa'ee, Tabraani and Bayhaqi.

(3) Under the subheading "The Salaah of Hadhrat Abbaad bin Bishr ﷺ In the Path of Allaah".

(4) Ibn Is'haaq.

(5) Ibn Asaakir.

ﷺ and asked, "Tell me what we receive in exchange for these illnesses that keep afflicting us?" Rasulullaah ﷺ replied, "They annul sins." He Ubay ﷺ asked, "Even if it is something mild?" Rasulullaah ﷺ said, "Even if it be a prick of a thorn or something milder." It was then that Hadhrat Ubay ﷺ prayed to Allaah that fever should never leave him until his death but should not prevent him from Hajj, Umrah, Jihaad in the path of Allaah or salaah in congregation. Whenever someone touched him, the heat of the fever could be felt. This continued until the day he passed away. <sup>(1)</sup>

## Enduring Injuries while in Jihaad in the path of Allaah

### The Injuries that Rasulullaah ﷺ Suffered

Hadhrat Jundub bin Sufyaan ﷺ reports that as Rasulullaah ﷺ was walking, his foot struck a stone and he fell. This caused his finger to start bleeding. Rasulullaah ﷺ then said:

You are merely a finger that is bleeding

But whatever you suffer is in the path of Allaah

The Hadith of Hadhrat Anas ﷺ has already passed in the chapter entitled "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" <sup>(2)</sup>. There he narrates that the canine teeth of Rasulullaah ﷺ were broken during the Battle of Uhud and he was also severely injured on the head. The Hadith is narrated by Bukhari, Muslim and others.

### The Injuries Sustained by Hadhrat Talha bin Ubaydillah ﷺ and Hadhrat Abdur Rahmaan bin Auf ﷺ

The Hadith has also passed <sup>(3)</sup> in which Hadhrat Aa'isha ﷺ narrates that whenever Hadhrat Abu Bakr ﷺ spoke about the Battle of Uhud, he would say, "Every credit for that day goes to Talha." Later on in the narration, Hadhrat Abu Bakr ﷺ says further, "When we reached Rasulullaah ﷺ, his canine tooth was already broken and his face was injured when two links of his helmet pierced his cheeks. Rasulullaah ﷺ said, 'See to your companion!' Rasulullaah ﷺ was referring to Talha who had become weak due to loss of blood. Later on in the Hadith, Hadhrat Abu Bakr ﷺ continues, "After tending to Rasulullaah ﷺ, we went to Talha who had fallen into a ditch. He had suffered seventy odd

(1) Ibn Asaakir, Ahmad and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.2 Pg.153). The author of *Isaaba* (Vol.1 Pg.20) states that the narration is also reported by Ahmad, Abu Ya'la, Ibn Abi Dunya, Ibn Hibbaan and Tabraani. Another narration of Ibn Asaakir appears in *Kanzul Ummaal* (Vol.7 Pg.2). Abu Nu'aym has also reported the narration from Hadhrat Ubay bin Ka'b ﷺ in his *Hilya* (Vol.1 Pg.255).

(2) Under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

(3) Under the heading "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" and the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud".

wounds inflicted by spears, arrows and swords. We then nursed him." (1)

Hadhrat Ibraheem bin Sa'd says that the report reached him that during the Battle of Uhud, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ sustained twenty one wounds. An injury to his leg caused him to limp. (2)

### The Injury of Hadhrat Anas bin Nadhr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ says that his paternal uncle, Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ bitterly regretted his inability to participate in the battle of Badr. He addressed Rasulullaah ﷺ saying, "I was unable to participate in the first opportunity to fight the Mushrikeen. If Allaah affords Muslim the opportunity to fight them, I shall (show my mettle and) Allaah will see what I can do."

Consequently, he participated in the battle of Uhud. When the Muslims suffered a reversal in the battle, he supplicated to Allaah saying, "O Allaah! I apologise for what they (the Mu'mineen) have done and I absolve myself from what they (the Kuffaar) have done." Saying this, he advanced into the enemy lines. He passed by Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and said, "O Sa'd! I swear by the Rabb of (my father) Nadhar that I can smell the fragrance of Jannah coming from the direction of Uhud." Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ later said, "O Rasulullaah ﷺ! I would never have been able to do what he did."

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ reports that there were more than eighty sword, spear and arrow wounds on his body. When his corpse was found, it was badly mutilated and it was only his sister who could recognise his body and that too by his fingertips. Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ says that they all believed that it was with reference to people like his uncle that Allaah revealed the verse:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (سورة الاحزاب: ٢٣)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (*that they will fight in Jihaad until they die*). Of them is he who has fulfilled his pledge (*and has been martyred*), and he who is waiting (*to be martyred*). They have not changed (*their resolve*) in the least (*unlike the Munaafiqeen*). {Surah Ahzaab, verse 23} (3)

Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ narrates, "My paternal uncle after whom I was named did not participate in the Battle of Badr at the side of Rasulullaah ﷺ. This was difficult for him to come to terms with and he would say, 'I missed the first battle that Rasulullaah ﷺ fought. If Allaah affords me the opportunity to participate in another battle with Rasulullaah ﷺ, Allaah shall certainly see what I can do.' He was afraid to say more than this. He then participated in the Battle of Uhud with Rasulullaah ﷺ. There he passed by Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ and said to him, 'Where are you off to, O Abu Amr? How wonderful is the

(1) Tayaalisi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.29).

(2) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.77).

(3) Bukhari, Muslim and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.2 Pg.436). Ahmad and Tirmidhi have also reported the narration.

fragrance of Jannah that I smell coming from behind Mount Uhud!' He then fought until he was martyred. Over eighty sword, spear and arrow wounds were found on his body. His sister and my paternal aunt Rubayyi bint Nadhar said that she recognised his body only by his fingertips. It was then that Allaah revealed the following verse of the Qur'aan:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾ (سورة الاحزاب: ٢٣)

Among the Mu'mineen there are men who are true to the pledge they vow to Allaah (that they will fight in Jihaad until they die). Of them is he who has fulfilled his pledge (and has been martyred), and he who is waiting (to be martyred). They have not changed (their resolve) in the least (unlike the Munaafiqeen). {Surah Ahzaab, verse 23}

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were of the opinion that this verse was revealed with reference to people like him." (1)

## The Wounds Sustained by Hadhrat Ja'far bin Abu Taalib رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ appointed Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ as commander of the expedition to Mu'ta. Rasulullaah ﷺ then added, 'If Zaid is killed, Ja'far should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command.' I was with the Muslim army in this battle and when we searched for Ja'far bin Abu Taalib, we found him already dead. We counted over ninety sword and arrow wounds on his body." Another narration adds that not a single wound was on the back of his body (indicating that he advanced all the time and never turned his back to the enemy). (2)

## The Wounds Sustained by Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ

Hadhrat Amr bin Shurahbeel رَضِيَ اللَّهُ عَنْهُ reports that when Hadhrat Sa'd bin Mu'aadh رَضِيَ اللَّهُ عَنْهُ was struck with an arrow during the Battle of Khandaq, his blood spilled on Rasulullaah ﷺ. Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ arrived and (seeing the condition of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ) said, "Oh, my back has been broken!" (This was an expression of shock.) After Rasulullaah ﷺ bade him to be silent, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ arrived and exclaimed, "Innaa Lillaahi wa innaa Ilayhi Raaji'oon!" (3)

(1) Ahmad, Tirmidhi and Nasa'ee, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.32). Tayaaalisi, Ibn Sa'd, Ibn Abi Shayba, Haarith, Ibn Jareer, Ibn Mundhir, Ibn Abi Hattim and Ibn Mardway have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.15). Abu Nu'aym in his *Hilya* (Vol.1 Pg.121) and Bayhaqi (Vol.9 Pg.44) have reported it as well.

(2) Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245) and Tabraani, as quoted in *Isaaba* (Vol.1 Pg.238). Abu Nu'aym in *Hilya* (Vol.1 Pg.117) and Ibn Sa'd (Vol.4 Pg.26) have also reported the narration.

(3) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.8 Pg.122).

## The Eye of Hadhrat Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ is Injured During the Battle at Taa'if

Hadhrat Sa'eed bin Ubayd Thaqaafi رَضِيَ اللَّهُ عَنْهُ reports, "During the battle at Taa'if, I spotted Abu Sufyaan bin Harb رَضِيَ اللَّهُ عَنْهُ sitting and eating on the wall of Abu Ya'la. I shot an arrow at him, which struck his eye. He then went to Rasulullaah ﷺ and said, 'This eye of mine has been injured in the path of Allaah.' Rasulullaah ﷺ said to him, 'If you wish, I could pray to Allaah to return the eye to you. If you wish otherwise, you could have Jannah (in return for your injury).' Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ replied, 'Let it be Jannah instead.'" (1)

## The Wounds Sustained to the Eyes of Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Rifaa'ah bin Raafi رَضِيَ اللَّهُ عَنْهُ During the Battle of Badr

Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates that when his eye was injured during the Battle of Badr, his eyeball hung on his cheek and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ wanted to cut it off. The rest of the Hadith will be quoted in the chapter concerning the manner in which the Sahabah رَضِيَ اللَّهُ عَنْهُمْ received assistance. (2)

Hadhrat Rifaa'ah bin Raafi رَضِيَ اللَّهُ عَنْهُ says, "The Mushrikeen amassed around Umayyah bin Khalaf during the Battle of Badr as we approached him. When I noticed that a portion of his armour was broken below his armpit, I struck the area with my sword. I was also struck by an arrow during the Battle of Badr because of which my eye was ruptured. Rasulullaah ﷺ applied some of his saliva to the eye and prayed for me. I then experienced absolutely no pain." (3)

## The Incident of Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ and two other Sahabah رَضِيَ اللَّهُ عَنْهُمْ from the Banu Abdul Ash'hal Tribe

The incident reported by Hadhrat Yahya bin Abdul Hameed has already passed<sup>(4)</sup> in which he narrates from his grandfather that an arrow struck Hadhrat Raafi bin Khadeej رَضِيَ اللَّهُ عَنْهُ in the chest during either the Battle of Uhud or the Battle of Hunayn<sup>(5)</sup>. He then went to Rasulullaah ﷺ and asked him to remove the arrow. In the same chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", another narration from Hadhrat Abu Saa'ib t<sup>(6)</sup> states that a man from the Banu Abdul Ash'hal tribe reported, "My brother and I participated in the Battle of Uhud and we both returned wounded. When

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Zubayr bin Bakkaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.178).

(2) Baghawi and Abu Ya'la.

(3) Bazaar and Tabraani. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.

(4) In the chapter entitled "Enduring Injuries and Illness when Inviting People Towards Allaah", under the subheading "The Story of Hadhrat Raafi bin Khadeej t".

(5) One of narrators Amr bin Marzooq is unsure which battle it was.

(6) Appearing under the subheading "The Incident of Two Men from the Banu Abdul Ash'hal Tribe During the Battle of Uhud".

Rasulullaah ﷺ's caller announced that we should march in pursuit of the enemy, I said to my brother or he said to me, 'Can we miss this opportunity to march with Rasulullaah ﷺ?' By Allaah! Although we had no transport to ride and we were both heavily wounded, we went with Rasulullaah ﷺ. **Since my wounds were less serious than my brother's,** I carried him when he could not manage and he walked at other times. In this manner, we eventually reached the place where the other Muslims were."

## **The Wounds Sustained by Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ and How he Lost the Flesh on his Bones**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that during the battle against Musaylama (Kadhaab), Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ threw himself on to the people in the orchard (the defenders of Musaylama locked themselves in an orchard. Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ scaled the wall of the orchard to get in and) He then fought them (single-handedly) until he was able to open the gate of the orchard. Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ sustained over eighty arrow and sword wounds and had to be carried away to the camp for treatment. Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ stayed with him (and nursed him) for a month. <sup>(1)</sup>

Hadhrat Is'haaq bin Abdullaah bin Abu Talha رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ and his brother were (fighting) at an enemy fortress in Hareeq, a place in Iraq. The Kuffaar were throwing hooks fixed to heated chains and when it caught hold of someone, they would pull him up to them (in the fortress). They managed to get hold of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ in this manner (and were pulling him in). However, Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ advanced, kept watch at the wall (for an opportunity) and then grabbed at the chain. **He kept holding on to the (burning hot) chain until the rope gave way. When he then looked at his hand, the bone was visible because all the flesh on it had burnt away.** In this way, Allaah had saved Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ. <sup>(2)</sup>

Another narration states that the hooks caught Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ and the Kuffaar started pulling at him until he was lifted off the ground. While his brother Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ was fighting the enemy, he was told to catch hold of his brother. He came running, jumped on to the wall and grabbed the chain as it kept turning. He then kept tugging the chain from the Kuffaar with his hands burning until the rope finally gave way. Thereafter when he looked at his hands and saw that the bone was visible because all the flesh on it had burnt away. <sup>(3)</sup>

## **The Desire for Martyrdom and Praying for it Rasulullaah ﷺ Wishes to be Killed in the path of Allaah**

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasulullaah ﷺ say, "I swear

(1) Khalifah and Baqi bin Makhlad, as quoted in *Isaaba* (Vol.1 Pg.143).

(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.143).

(3) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.325).

by the Being Who controls my life! I would not have missed a single expedition in the path of Allaah if it were not for many men who would dislike staying behind me and for whom I am unable to provide transport. I swear by the Being Who controls my life! **I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more and then killed.**" (1)

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "Allaah stands surety for the person who goes out in the path of Allaah. (Allaah says) For the person who leaves home for no other reason but to strive in My path with belief in Me and belief in My Ambiyaa, I stand guarantee to either enter him into Jannah (if he is martyred) or (if he survives) to return him to his family together with great rewards or a share of the booty. I swear by the Being Who controls the life of Muhammad! Every wound sustained in the path of Allaah shall appear on the Day of Qiyaamah as (fresh as) it was the day it took place. While the colour shall be that of blood, the smell will be the fragrance of musk. I swear by the Being Who controls the life of Muhammad! Had it not been for the difficulty it would cause to the Muslims, I would not have missed a single expedition marching in the path of Allaah. However, neither can I provide nor do they have the necessary means of transport (to proceed in the path of Allaah) and (without transport) they will find it most distressing to stay behind me. I swear by the Being Who controls the life of Muhammad! I wish that I was killed in the path of Allaah and then given life again, then again killed and again given life, again killed and given life once more." (2)

## Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom

Hadhrat Qais bin Abi Haazim narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once delivered a sermon in which he said, "There is a palace in the everlasting Jannah that has five hundred doors. At each door there are five thousand wide-eyed damsels. None but a Nabi can enter it." He then turned to the grave of Rasulullaah ﷺ and said, "All the best to you, O occupant of this grave." Thereafter, he continued, "Or a Siddeeq (may enter it)." He then turned to the grave of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ and said, "All the best to you, O Abu Bakr." Then he continued saying, "Or a martyr (may enter it)." He then turned to himself saying, "How will you ever attain martyrdom, O Umar?" He then added, "The same Allaah Who took me out of Makkah to migrate to Madinah has the power to pull martyrdom to me." (3) Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says, "Allaah then gave martyrdom to him at the hands of the worst of creation who was a slave of Mughiera رَضِيَ اللَّهُ عَنْهُ." (4) Hadhrat Aslam narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ used to make the following du'aa: "O Allaah! Bless me with martyrdom in Your path and make my death in

(1) Bukhari.

(2) Muslim (Vol.2 Pg.133). Ahmad and Nasa'ee have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.2 Pg.255).

(3) Tabraani and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.275).

(4) Tabraani, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.55) where Haythami has commented on the chain of narrators.

the city of Your Rasool ﷺ." (1) Another narration from Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ prayed, "O Allaah! Let me be killed in Your path and have my death in the city of Your Nabi ﷺ." When Hadhrat Hafsa رَضِيَ اللَّهُ عَنْهَا asked him how this was possible, he replied, "Allaah shall make it happen when He wills." (2)

## Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ Wishes for Martyrdom

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says that on the day that he Battle of Uhud was to take place, Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ said to him, "Will you not make du'aa to Allaah?" The two men then stepped aside and Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ prayed, "O my Rabb! When we meet the enemy, let me clash with an excellent fighter and fierce warrior. Let me engage him in fierce combat and let him also fight aggressively. Thereafter, allow me to gain the upper hand over him, kill him and have his possessions as booty." Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ said "Aameen" to the du'aa.

Thereafter, Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ prayed, "O Allaah! Allow me to meet in combat a man who is a fierce warrior and an excellent fighter. Let me fight him for You and let him also fight back. Let him then kill me and sever my nose and my ears and then when I meet You tomorrow You may ask, 'Who has severed your nose and ears?' I may then reply, 'It was done for Your pleasure and the pleasure of Your Rasool ﷺ.' You may then confirm by saying, 'You have spoken the truth.'"

(Narrating the account) Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ said, "O my son! The du'aa of Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ was better than mine. By the end of the day, I saw his nose and ears strung in a thread." (3)

Hadhrat Sa'eed bin Musayyib رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ said, "O Allaah! I beseech You on oath that I should meet an enemy tomorrow who should kill me, tear my belly open and then sever my nose and my ears. You should then ask me (on the Day of Qiyaamah) why this has happened so that I may reply, 'It was for You.'" Hadhrat Sa'eed bin Musayyib رَضِيَ اللَّهُ عَنْهُ says, "I have strong hope that just as Allaah fulfilled the first part of his entreaty, Allaah will also fulfil the last part." (4)

## Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ said, "There are many people

(1) Bukhari.

(2) Ismaa'eeli, as quoted in *Fat'hul Baari* (Vol.4 Pg.71).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.301). The narration is also reported by Baghawi as quoted in *Isaaba* (Vol.2 Pg.278), by Ibn Wahab as quoted in *Isti'aab* (Vol.2 Pg.274) and by Bayhaqi (Vol.6 Pg.207). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) has also reported the narration without the du'aa of Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ. He suffices with the du'aa of Hadhrat Abdullaah bin Jahash رَضِيَ اللَّهُ عَنْهُ only.

(4) Haakim (Vol.3 Pg.200) with commentary on the chain of narrators. Ibn Shaaheen and Ibn Mubaarak in his *Jihaad* have also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.287). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) and Ibn Sa'd (Vol.3 Pg.63) have also reported the narration.



wearing two old pieces of cloth and who are not given any attention but Allaah will certainly fulfil their vows if they make any. Amongst them is Baraa bin Maalik." When the Battle for Tustar was raging and the Muslims were suffering a reverse, they said, "O Baraa! Make a vow to your Rabb (so that we could win the battle)." He then prayed, "(O Allaah! I swear in Your name that) You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." He was then martyred. (1)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "There are many weak people whom others regard as weak and who wear two old pieces of cloth. However, Allaah will certainly fulfil their vows if they make any in His name. Amongst them is Baraa bin Maalik." Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ once clashed with a Mushrikeen army who had inflicted heavy casualties to the Muslims. The Muslims therefore called to him saying, "O Baraa! Rasulullaah ﷺ had mentioned that Allaah would certainly fulfil the vows you make. Therefore make a vow to your Rabb." Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ then said, "O my Rabb! I make a vow in Your name that You should give us their shoulders." (Allaah then gave the Muslims victory.)

Thereafter the Muslims clashed with an enemy at the bridge of the town Sus where the Mushrikeen again inflicted heavy casualties to the Muslims. Again the Muslims called to Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ to make a vow to Allaah. Consequently, Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ prayed, O Allaah! I make a vow in Your name that You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ﷺ." The Muslims were then given victory and Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ was martyred. (2)

### Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom

Hadhrat Humayd bin Abdur Rahmaan Himyari narrates that a Sahabi by the name of Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ once fought a battle in Isfahan during the Khilaafah of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when he prayed thus: "O Allaah! Humama claims that he loves to meet You. O Allaah, if he is true, grant him the resolve (to search for martyrdom) and if he is false, then give him death in Your path even though he dislikes it." The remainder of the Hadith states that he was finally martyred and that Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ also testified that he was a true martyr. (3) A narration of Imaam Ahmad adds that Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ also said, "Give Humama death in Your path even though he dislikes it. O Allaah! Let Humama not return home from this journey. He passed away on the journey. One of the narrators called Affaan once said that Hadhrat Humama رَضِيَ اللَّهُ عَنْهُ was afflicted with a stomach disease because of which he passed away in Isfahan. (After his death) Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ said, "O people! By Allaah as far as we

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.11) and Tirmidhi, as quoted in *Isaaba* (Vol.1 Pg.144).

(2) Haakim (Vol.3 Pg.292), narrating from reliable sources as confirmed by Dhahabi, Abu Nu'aym in *Hilya* (Vol.1 Pg.7) has also reported the narration.

(3) Abu Dawood, Musaddad, Haarith, Ibn Abi Shaybah and Ibn Mubaarak, as quoted in *Isaaba* (Vol.1 Pg.355).

have heard from our Nabi ﷺ and as far as our knowledge reaches, Humama رَضِيَ اللَّهُ عَنْهُ passed away as a martyr." (1)

## Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ Hopes for Martyrdom

Hadhrat Ma'qal bin Yasaar رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once consulted with the Hurmuzaan (a Persian leader who accepted Islaam after being defeated by the Muslims). Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked, "What are your opinions? Should we start with Faaris, Azerbaijan or Isfahan?" Hurmuzaan replied, "Faaris and Azerbaijan are wings while Isfahan is the head. If you cut one wing, the other wing will take over but if you cut the head, both wings will become useless. Start with the head." Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then entered the Masjid where he found Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ performing salaah. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sat beside Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ and when he had completed his salaah, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I wish to appoint you as commander." Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ said, "Not as a collector but as a warrior." "As a warrior indeed," confirmed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then sent him to Isfahan.

In the remainder of the Hadith, it is reported that Hadhrat Mughiera رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ, "May Allaah have mercy on you! Launch the attack because we are being pressed (the arrows of the enemy are coming fast and furious)." Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ replied, "You are undoubtedly a man of many virtues. However, I have fought with Rasulullaah ﷺ and whenever he did not launch an attack at the beginning of the day, he would postpone it for the time when the sun had passed the meridian, when the wind started to blow and Allaah's help would descend."

Thereafter, Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ said, "I shall wave my flag thrice. When I wave it the first time, every man should attend to the call of nature and then perform wudhu. When I wave it the second time, every man should check his weapons and shoe straps and fix them. Then when I wave it for the third time, you should attack and should not turn your attention to each other. If Nu'maan is killed, none should turn their attention to him either for I am to make a du'aa to Allaah which I stress that every person say Aameen to. (He then made the du'aa saying) O Allaah! Grant Nu'maan martyrdom today with your assistance to the Muslims and make them victorious."

Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ then waved his flag the first time, followed by the second and then the third. He then wore his armour and launched the attack. He was the first to fall in battle. Hadhrat Ma'qal رَضِيَ اللَّهُ عَنْهُ reports, "I went up to Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ but then recalled his instruction. I therefore marked the spot and proceeded. Whenever we killed an enemy soldier, his companions immediately became oblivious of us (to tend to him). (The Persian leader) Dhul Haajibayn fell from his mule, causing his abdomen to cut open. Allaah then

(1) Ahmad. Haythami (Vol.9 Pg.400) has commented on the chain of narrators. Abu Nu'aym has also reported the narration, as quoted in *Muntakhab* (Vol.5 Pg.170).

granted us victory. I then went to Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ with a container of water. As I washed the sand from his face, he asked who I was. When I informed him that I was Ma'qal bin Yasaar, he asked, 'What has happened to the Muslims?' 'Allaah has given them victory,' I replied. He then said, 'All praise to Allaah! Write to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ informing him of this.' It was then that his soul departed." (1)

Hadhrat Jubayr رَضِيَ اللَّهُ عَنْهُ has narrated the Battle of Nahaawind in detail. In his narration he quotes (the following words of Hadhrat Nu'maan رَضِيَ اللَّهُ عَنْهُ), "Whenever Rasulullaah ﷺ fought a battle and did not launch an attack at the beginning of the day, he did not rush until the time of (Zuhr) salaah had arrived, the winds started to blow and the battle could take place in a pleasant manner. It was this practice of Rasulullaah ﷺ that prevented me from attacking. (He then prayed) O Allaah! Bring comfort to my eyes today by granting such a victory to the Muslims that gives honour to Islaam and disgrace to the Kuffaar. Thereafter, grant me death as a martyr." He then address the Muslims saying, "Say 'Aameen', may Allaah bless you." The others then said "Aameen" and started to weep. (2)

## **The Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Die and Give their Lives in the path of Allaah During the Battle of Badr**

### **The Incident of Hadhrat Khaythama رَضِيَ اللَّهُ عَنْهُ and his son**

Hadhrat Sulaymaan bin Bilaal narrates that as Rasulullaah ﷺ was leaving for the Battle of Badr, Hadhrat Sa'd bin Khaythama رَضِيَ اللَّهُ عَنْهُ and his father Hadhrat Khaytama رَضِيَ اللَّهُ عَنْهُ both decided to leave with Rasulullaah ﷺ. When Rasulullaah ﷺ heard about this, he instructed that only one of them should leave and (to decide who it would be) that they draw lots. It was then that Hadhrat Khaytama رَضِيَ اللَّهُ عَنْهُ said to his son Sa'd رَضِيَ اللَّهُ عَنْهُ, "One of us will have to remain behind. Why don't you stay with the women?" Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ replied, "Had it not been to attain Jannah, I would have certainly given you preference (to have it your way). However, I really do aspire for martyrdom on this trip." When they drew lots, Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ's name was drawn. He therefore left for Badr with Rasulullaah ﷺ where he was martyred by Amr bin Abd Wadd. (3)

### **The Martyrdom of Hadhrat Ubaydah bin Haarith**

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Ali bin Husayn narrates that when Utba called for challengers during the Battle of Badr, Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ stood up

(1) Tabari (Vol.4 Pg.249).

(2) Tabari (Vol.4 Pg.235). Tabraani has also reported the narration of Hadhrat Ma'qal bin Yasaar رَضِيَ اللَّهُ عَنْهُ. Haythami (Vol.6 Pg.217) has commented on the chain of narrators. Haakim (Vol.3 Pg.293) has also reported the narration of Hadhrat Ma'qal رَضِيَ اللَّهُ عَنْهُ in detail.

(3) Haakim (Vol.3 Pg.189). Ibn Mubaarak has also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.25).

to challenge Waleed bin Utba. The two were young and of equal physique. By turning the palm of his hand and placing it on the ground, the narrator indicated that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ floored Waleed and killed him. Thereafter, Shayba bin Rabee'ah stood up and Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ got up to accept the challenge. These two men were also of equal build. Raising his hands even higher, the narrator indicated in a like manner that Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ killed Shayba. Thereafter, when Utba stood up, Hadhrat Ubaydah bin Haarith رَضِيَ اللَّهُ عَنْهُ got up to accept his challenge. The narrator pointed to two pillars and added that the two men were like those pillars. When the two men exchanged blows, the blow of Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ left Utba's left arm dangling. However, Utba got close and struck at Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ's leg with his sword, severing his calf. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ then returned and settled Utba's affair. They then carried Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ away to Rasulullaah ﷺ beneath a canopy. When they made him over to Rasulullaah ﷺ, the Nabi of Allaah ﷺ made him lie down. Rasulullaah ﷺ took his head on his lap and started to wipe the dust from his face when Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ said, "O Rasulullaah ﷺ! Had Abu Taalib seen me now, he would be convinced that his words are more applicable to me than him when he said (with regards to protecting Rasulullaah ﷺ):

وَنُصَلِّمُهُ حَتَّى نُصَرِّعَ حَوْلَهُ وَنَذْهَلَ عَنْ أَبْنَانِنَا وَآلِ حُلَّالِ

*We shall protect him until we are wounded and fall dead around him*

*Being totally oblivious of our own children and wives"*

Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ then asked, "Am I not a martyr?" "Certainly," replied Rasulullaah ﷺ, "and I am witness to the fact." He then passed away. Rasulullaah ﷺ buried him in (a valley called) Safraa and himself went into the grave (to lay the body). Rasulullaah ﷺ had never before that entered the grave of any person. (1)

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Hadhrat Zuhri narrates that when Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ and Utba exchanged blows, the blow of each one incapacitated the other. Returning to the battlefield, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ approached Utba and killed him. They then carried their companion away. When they came to Rasulullaah ﷺ, Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ's leg was severed and his arteries were bleeding profusely. When the two men brought Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ, he asked, "Am I not a martyr, O Rasulullaah ﷺ?" "Certainly," came the reply. Hadhrat Ubaydah رَضِيَ اللَّهُ عَنْهُ then said, "Had Abu Taalib been alive, he would be convinced that his words are more applicable to me than him when he said:

وَنُصَلِّمُهُ حَتَّى نُصَرِّعَ حَوْلَهُ وَنَذْهَلَ عَنْ أَبْنَانِنَا وَآلِ حُلَّالِ

*We shall protect him until we are wounded and fall dead around him*

*Being totally oblivious of our own children and wives"*

## During the Battle of Uhud

The Incident of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ and his brother Zaid رَضِيَ اللَّهُ عَنْهُ Concerning not Wearing Armour with the Intention of being Martyred

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates that on the day that the Battle of Uhud was fought, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said to his brother, "Take my armour, dear brother." His brother replied, "I desire martyrdom just as you do." They both therefore left the armour. (1)

## Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ Resolves to Fight to Death

Hadhrat Sa'eed bin Mansoor reports that Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Once the people had left Rasulullaah ﷺ during the Battle of Uhud, I looked through all the dead and did not see Rasulullaah ﷺ there. I then said to myself, 'By Allaah! It is impossible for Rasulullaah ﷺ to flee and I do not see him amongst the dead. I think that Allaah has become angry with us because of what we did and had lifted his Nabi ﷺ. It is therefore best for me to fight until I am killed.' I then broke the sheath of my sword and attacked the Mushrikeen. When they gave way, I suddenly saw Rasulullaah ﷺ in their midst." (2)

## The Incident of Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Qaasim bin Abdur Rahmaan bin Raafi رَضِيَ اللَّهُ عَنْهُ who belonged to the Banu Adi bin Najjaar tribe narrates that Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ the uncle of Hadhrat Anas bin Maalik رَضِيَ اللَّهُ عَنْهُ came across some men from the Muhaajireen and the Ansaar (during the Battle of Uhud) who had lost all morale to fight. Amongst them was Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ and Hadhrat Talha bin Ubaydillaah رَضِيَ اللَّهُ عَنْهُ. Hadhrat Anas bin Nadhar رَضِيَ اللَّهُ عَنْهُ asked them, "What makes you sit here?" "Rasulullaah ﷺ has been martyred," they replied. He then said to them, "What is the use of living after him? Stand up and die for that which Rasulullaah ﷺ died for!" He then faced the enemy and fought until he was killed. (3)

## The Incident of Hadhrat Thaabit bin Dahdaaha رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Ammaar Khatmi رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Thaabit bin Dahdaaha رَضِيَ اللَّهُ عَنْهُ came before the Muslims during the Battle of Uhud when they were all scattered and without morale. He shouted, "O assembly of Ansaar! Come to me! Come to me! I am Thaabit bin Dahdaaha! If Muhammad ﷺ has been killed, remember that Allaah is Living and never dies. Fight for your Deen, Allaah shall give you victory and shall assist you." A group of the Ansaar jumped towards him and Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ started attacking the Kuffaar with the Muslims by his side.

A fully armed and powerful battalion stood before them comprising of leading

(1) Tabraani narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.298). Ibn Sa'd (Vol.3 Pg.275) and Abu Nu'aym in *Hilya* (Vol.1 Pg.367) have also reported the narration.

(2) Abu Ya'la, Ibn Abi Aasim, Boraqi and Sa'eed bin Mansoor, as quoted in *Kanzul Ummaal* (Vol.5 Pg.274). Haythami (Vol.6 Pg.112) has commented on the chain of narrators.

(3) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34).

commanders such as Khaalid bin Waleed, Amr bin Al Aas, Ikrama bin Abu Jahal and Daraar bin Khattaab. A fierce fight ensued and Khaalid bin Waleed lunged a spear at Hadhrat Thaabit رضي الله عنه, which went through his body. He then fell as a martyr. All the Ansaar with him also fell as martyrs. They are reputed to be the last Muslims to fall (during that battle). <sup>(1)</sup>

## The Incident of a Muhaajir and an Ansaari

Hadhrat Abu Najeesh رضي الله عنه reports that during the Battle of Uhud, a Muhaajir passed by an Ansaari lying in a pool of blood. The Muhaajir said to the Ansaari, "Do you know that Muhammad ﷺ has been martyred?" The Ansaari responded by saying, "If Muhammad ﷺ has been martyred, then (his duty is complete because) he has already passed on the message. You people should continue fighting for your Deen." It was then that Allaah revealed the verse:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَبَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾

(سورة آل عمران: ١٤٤)

Muhammad ﷺ is but a Rasool (of Allaah). Indeed many Rusul have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake Islaam)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones (so be firm and strive for His Deen). {Surah Aal Imraan, verse 144} <sup>(2)</sup>

## The Incident of Hadhrat Sa'd bin Rabee رضي الله عنه

Hadhrat Zaid bin Thaabit رضي الله عنه narrates, "During the Battle of Uhud, Rasulullaah ﷺ sent me to look for Hadhrat Sa'd bin Rabee رضي الله عنه. Rasulullaah ﷺ instructed, 'If you see him, convey my Salaams to him and tell him that Rasulullaah ﷺ asks how he is keeping.' I searched for him amongst the dead and found him in his dying moments with seventy wounds inflicted by swords, spears and arrows. I informed him that Rasulullaah ﷺ had sent Salaams and wished to know how he was feeling. He said, 'Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah and tell my Ansaar brothers that they will have no excuse to offer before Allaah if the Kuffaar reach him while they have the power to wink an eye.' He then passed away. May Allaah shower His mercy on him." <sup>(3)</sup>

Another narration reported by Abdur Rahmaan bin Abu Sa'sa'a states that Rasulullaah ﷺ said, "Who will see what has happened to Sa'd bin Rabee for me?" The rest of the Hadith is similar to the one above. It states also that Hadhrat Sa'd رضي الله عنه said, "Inform Rasulullaah ﷺ that I am amongst the dead. Also

(1) Waaqidi, as quoted in *Isti'aab* (Vol.1 Pg.194).

(2) Bayhaqi in *Dalaa'ilun Nubuwwah*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.31).

(3) Haakim (Vol.3 Pg.201) narrating from reliable sources as confirmed by Dhahabi.

convey my Salaams to him and tell him that Sa'd says, 'May Allaah reward you with the best rewards on our behalf and on behalf of the entire Ummah.'" (1)

## The Incident of Seven Men of the Ansaar Martyred During the Battle of Uhud

Hadhrat Anas ؓ reports that when the Mushrikeen surrounded Rasulullaah ؐ during the Battle of Uhud, Rasulullaah ؐ was with seven men from the Ansaar and one from the Quraysh. Rasulullaah ؐ said, "Who will repulse them from us and be my companion in Jannah?" An Ansaari stepped forward and fought until he was martyred. When the Mushrikeen again surrounded Rasulullaah ؐ, he again announced, "Who will repulse them from us and be my companion in Jannah?" (Another Ansaari went forward and fought until he was also martyred. Rasulullaah ؐ and the others were repeatedly surrounded and repulsed by each one of the seven Ansaar until) Eventually all seven had been martyred. Rasulullaah ؐ then said, "We have not been fair to our companions (by leaving them to fight single-handedly)." (2)

Another narration from Hadhrat Jaabir ؓ states that after being overwhelmed during the Battle of Uhud, the Muslims dispersed from around Rasulullaah ؐ and the only people with him were eleven men from the Ansaar and Hadhrat Talha bin Ubaydillaah ؓ. Rasulullaah ؐ had begun climbing the mountain when the Mushrikeen caught up with him. Rasulullaah ؐ then asked, "Is there none to repulse them?" "I am here, O Rasulullaah ؐ!" responded Hadhrat Talha ؓ. "Stay where you are, O Talha," Rasulullaah ؐ instructed. One of the Ansaar then said, "I shall, O Rasulullaah ؐ!" As the Ansaari fought in their defence, Rasulullaah ؐ and the others with him continued climbing. The Ansaari was eventually martyred and the Mushrikeen were again catching up with Rasulullaah ؐ.

Rasulullaah ؐ again asked, "Is there none to repulse them?" When Hadhrat Talha ؓ again volunteered for the task, Rasulullaah ؐ gave him the same instruction as before. One of the Ansaar said, "Then I shall, O Rasulullaah ؐ!" As the Ansaari fought in their defence, the others continued climbing. This Ansaari was also martyred and the Mushrikeen again started catching up with Rasulullaah ؐ. Rasulullaah ؐ then repeated his request as before (every time an Ansaari was martyred defending them) to which Hadhrat Talha ؓ repeatedly volunteered himself. Rasulullaah ؐ however, kept holding him back, to which an Ansaari volunteered himself and received permission to fight. Each one then fought as the others had fought until none but Hadhrat Talha ؓ was left with Rasulullaah ؐ.

However, the Mushrikeen again surrounded Rasulullaah ؐ. When Rasulullaah ؐ announced, "Is there none to repulse them?" Hadhrat Talha ؓ replied,

(1) Haakim, narrating from Ibn Is'haaq. Dhahabi has commented on the chain of narrators. The complete narration of Ibn Is'haaq is reported in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.39). Imaam Maalik has also reported the narration in his *Mu'atta* (Pg. 175) as has Ibn Sa'd (Vol.3 Pg.523).

(2) Ahmad and Muslim.

"I shall". Hadhrat Talha رَضِيَ اللَّهُ عَنْهُ then fought as much as all the previous Sahabah رَضِيَ اللَّهُ عَنْهُمْ combined. When his fingertips became severely injured, he exclaimed, "Hass!" (An Arabic expression roughly equivalent to "Oh Dear!".) Rasulullaah رَضِيَ اللَّهُ عَنْهُ said to him, "Had you exclaimed Bismillaah, the angels would have lifted you to the heavens in full view of the people and enter you into the skies." Rasulullaah رَضِيَ اللَّهُ عَنْهُ then climbed to the top of the mountain where he joined the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ who had regrouped there. (1)

## **The Martyrdom of Hadhrat Yamaan رَضِيَ اللَّهُ عَنْهُ and Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Mahmood bin Labeed says that when Rasulullaah رَضِيَ اللَّهُ عَنْهُ marched to Uhud, Hadhrat Yamaan bin Jaabir رَضِيَ اللَّهُ عَنْهُ (the father of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ) and Hadhrat Thabit bin Qais رَضِيَ اللَّهُ عَنْهُ were taken to a fortress together with the women and children since they were very old men. The one said to the other, "Shame on you! What are we waiting for? By Allaah! What is left of any of our lives is equivalent to the amount of thirst a donkey can bear (of all animals, the donkey is least capable of enduring thirst). We shall have to die either today or tomorrow. Why don't we take our swords and join Rasulullaah رَضِيَ اللَّهُ عَنْهُ?"

The two men then joined the Muslim army without the knowledge of anyone. While Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ was killed by the Mushrikeen, the father of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ was killed by the swords of the Muslims who did not recognise him. Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ shouted, "My father! My father!" but the Muslims (who had killed him) truthfully said, "We swear by Allaah that we did not recognise him." Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ acknowledged what they said by saying, "May Allaah forgive you for He is the Most Merciful of those who show mercy." When Rasulullaah رَضِيَ اللَّهُ عَنْهُ wanted to pay the blood money, Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ forgave it. This increased the status of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ in the eyes of Rasulullaah رَضِيَ اللَّهُ عَنْهُ. (2)

Another narration adds that the two men also said, "We shall then join up with Rasulullaah رَضِيَ اللَّهُ عَنْهُ. Perhaps Allaah shall bless us with martyrdom as we fight by the side of Rasulullaah رَضِيَ اللَّهُ عَنْهُ." They then took their swords and joined up with the Muslim army without the knowledge of anyone. The concluding portion of this narration states that this (forgiving the blood money) considerably increased the status of Hadhrat Hudhayfa رَضِيَ اللَّهُ عَنْهُ in the eyes of Rasulullaah رَضِيَ اللَّهُ عَنْهُ. (3)

## **During the Battle of Rajee**

### **Hadhrat Aasim, Hadhrat Khubayb and their Companions رَضِيَ اللَّهُ عَنْهُمْ are Martyred**

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah رَضِيَ اللَّهُ عَنْهُ once sent an expedition on a spying duty under the command of Hadhrat Aasim bin Thaabit

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.26).

(2) Haakim (Vol.3 Pg.202), narrating from reliable sources.

(3) Abu Nu'aym, as quoted in *Muntakhab* (Vol.5 Pg.167).



ﷺ, who was the maternal grandfather of Hadhrat Aasim bin Umar bin Khattaab ﷺ. The expedition proceeded and was at a place between Usfaan and Makkah when their presence was reported to a clan from the Hudhayl tribe known as the Banu Lihyaan. With close to a hundred archers, the people of this tribe set out after the Sahabah ﷺ and traced their tracks until they arrived at a place where the Sahabah ﷺ had set up camp earlier. There they found some date stones from the provisions that the Sahabah ﷺ had brought from Madinah. Seeing this, they said, "These are dates from Yathrib." They then continued tracing the tracks until they eventually caught up with the Sahabah ﷺ.

Hadhrat Aasim ﷺ and his companions took shelter on a hillock as the Banu Lihyaan surrounded them. The Banu Lihyaan called out, "We make a promise that we shall not kill any of you if you surrender to us." Hadhrat Aasim ﷺ said, "As for myself, I shall never surrender into the custody of a Kaaafir." He then prayed, "O Allaah! Inform Your Nabi ﷺ about us." The Sahabah ﷺ then fought the Banu Lihyaan, who martyred Hadhrat Aasim ﷺ and another seven Sahabah ﷺ with arrows. The only ones who survived were Hadhrat Khubayb, Hadhrat Zaid and another Sahabi ﷺ.

When the Banu Lihyaan again offered their promise, these Sahabah ﷺ agreed to it and came down from the hillock. However, no sooner did the Banu Lihyaan have control over them then they removed the strings from their bows and used it to tie the Sahabah ﷺ up. To this, the third Sahabi ﷺ said, "This is the first breach of your promise." He then refused to accompany them. Despite their efforts to pull and drag him, he would not budge. They eventually killed him.

They then took Hadhrat Khubayb ﷺ and Hadhrat Zaid ﷺ away and sold them in Makkah. The sons of Haarith bin Aamir bin Naufal bought Hadhrat Khubayb ﷺ because he had killed (their father) Haarith bin Aamir in the Battle of Badr. He lived as a prisoner with them until they eventually decided to kill him. Hadhrat Khubayb ﷺ asked one of the ladies of the household for a razor to shave with and she lent it to him. (Narrating the incident later) She says, "I was unmindful of one of my little children who went towards him. When the child came to him, he put the child on his lap. When I saw this, I became terribly alarmed for he was holding the razor in his hand (I thought that he would use the razor to kill the child). Sensing fear, he said, "Are you afraid that I will kill this child? By the will of Allaah, I shall never do such a thing."

The lady narrates further, "I have never seen a prisoner better than Hadhrat Khubayb ﷺ. I saw him eating a bunch of grapes at a time when there was no fruit in Makkah and he was bound in chains. It was nothing short of (unseen) sustenance that Allaah had provided for him."

When Hadhrat Khubayb ﷺ was led outside the area of the Haram to be executed, he requested to be left to perform two Rakaahs of salaah. After performing the salaah, he turned to the people and said, "I would have lengthened the salaah if it were not for you thinking that (I am doing so because)

I am afraid to die." Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ was the first to start the practice of performing two Rakaahs salaah at the time of execution. He then said, "O Allaah! Do not leave any of them alive." He then recited some couplets which meant:

When I am killed as a Muslim, I care not on which side I fall

***This is all for Allaah and if He wills, He could bless the severed limbs of my body***

Thereafter, Uqba bin Haarith martyred him.

Because Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ had killed one of the leaders of the Quraysh during the Battle of Badr, the Quraysh sent some people to bring a portion of his body to them which they may recognise as his. **However, Allaah sent a swarm of wasps to his body and they protected him from the people whom the Quraysh had sent.** They were therefore unable to get anything from the body. <sup>(1)</sup>

Hadhrat Aasim bin Amr bin Qataadah reports that after the Battle of Uhud, a delegation from the Adhal and Qaara tribes came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! Islaam has come to us so send with us a group of your Sahabah رَضِيَ اللَّهُ عَنْهُمْ to make us understand the Deen, to teach us the Qur'aan and to educate us about the Shari'ah of Islaam." Rasulullaah ﷺ therefore sent with them six Sahabah رَضِيَ اللَّهُ عَنْهُمْ, whose names have been recorded.

These Sahabah رَضِيَ اللَّهُ عَنْهُمْ proceeded with these people until they reached Rajee, which was a well of the Hudhayl tribe situated at one end of Hijaz where the Hada'a region commences. There the people accompanying the Sahabah رَضِيَ اللَّهُ عَنْهُمْ betrayed them and solicited help from the Hudhayl tribe. Unaware of what was happening, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ were in their camp when they were suddenly surrounded by many men brandishing their swords. When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ grabbed their swords to fight them, the men said, "We swear by Allaah that we do not wish to kill you. All we want is to get some money from the people of Makkah in exchange for you. We give you assurance in the name of Allaah that we shall not kill you." However, Hadhrat Marthad رَضِيَ اللَّهُ عَنْهُ, Hadhrat Khaalid bin Bukayr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ said, "By Allaah! We shall never ever accept a promise or pledge from a Mushrik."

## **The Couplets that Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ Recited and His Body is Protected from the Mushrikeen**

Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ then recited some couplets which meant:

"Far from being a sick man, I am a powerful archer

And my bow has a sturdy string

*Arrows with long and wide shafts glide over it*

*Death is true whereas life is a fake*

*Whatever Allaah has destined will certainly happen to a man*

*And man will have to return to Him*

***May my mother forsake me if I do not fight you"***

(1) Bukhari, Bayhaqi (Vol.9 Pg.145), Abdur Razzaq (as quoted in *Isti'aab* Vol.3 Pg.132) and Abu Nu'aym in *Hilya* (Vol.1 Pg.112).

Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ also said the following:

***I am Abu Sulaymaan with arrow made by (the expert arrow-maker) Muq'ad***

***And with a bow that is like a kindled fire***

***I feel no fear when a warrior comes storming on a speedy camel***

***And my shield is made from the hide of a bull with little hair***

***(To top it all) I am a firm believer in everything revealed to Muhammad ﷺ***

***He is also reported to have said:***

***I am Abu Sulaymaan and warriors like me are excellent archers***

***I am also from a tribe that is a most honourable one***

Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ then fought the Mushrikeen until he and his two companions were martyred. After killing Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ, the Hudhayl intended to sever his head to sell it to Sulaafa bint Sa'd bin Shuhayd. When her son was killed in the Battle of Uhud, she made a vow that if she ever got the head of Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ, she would drink wine from his skull. However, a swarm of wasps protected his body. When the Mushrikeen were prevented from getting to it, they said, "Leave him until the evening when the wasps would have left. We can then have him." Allaah then sent heavy rains flowing down the valley, which carried his body away.

Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ had made a promise to Allaah that because the Mushrikeen were impure, none of them should ever touch him and he would not touch any of them either. When the news of the wasps protecting the body of Hadhrat Aasim رَضِيَ اللَّهُ عَنْهُ reached Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, he said, "Allaah protects the Mu'min servant. Aasim رَضِيَ اللَّهُ عَنْهُ vowed that no Mushrik should touch him and that he would not touch any Mushrik during his lifetime, so Allaah prevented it from happening after his death just as Allaah prevented it during his lifetime."

## **The Story of Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ and his Statement About his Love for Rasulullaah ﷺ**

(The other three Sahabah رَضِيَ اللَّهُ عَنْهُمْ in the group) Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ, Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abdullaah bin Taariq رَضِيَ اللَّهُ عَنْهُ chose the easier option and chose to remain alive. They therefore surrendered and were taken prisoner. The Mushrikeen took them to Makkah to sell them. When they reached a place called Zahraan, Hadhrat Abdullaah bin Taariq رَضِيَ اللَّهُ عَنْهُ slipped his hands from the bonds and grabbed a sword. The Mushrikeen stepped away from him started throwing rocks at him until they eventually martyred him. His grave is in Zahraan.

This left Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ. they were taken to Makkah and exchanged for two prisoners from the Hudhayl who had been in Makkah. While Hujayr bin Abi Ihaab Tameemi bought Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ, Safwaan bin Umayyah bought Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ to execute him for the death of his father. Safwaan sent Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ outside the Haram to Tan'eem with his slave Nistaas so that he could be executed there.

Amongst the group of the Quraysh that gathered there was Abu Sufyaan bin Harb. When Hadhrat Zaid bin Dathana ؓ was brought for execution, Abu Sufyaan said to him, "O Zaid! I ask you to swear by Allaah whether you wish that Muhammad was here with us in your place to have his head severed while you could be with your family." Hadhrat Zaid ؓ replied, "I swear by Allaah that I would not even like a thorn to prick Muhammad ﷺ where he is while I am sitting with my family." Abu Sufyaan said, "I have never seen people love anyone as much as the companions of Muhammad ﷺ loved Muhammad ﷺ." Nistaas then executed Hadhrat Zaid ؓ.

## The Story of Hadhrat Khubayb ؓ in Makkah and His Salaah at the time of Death

Hadhrat Ibn Is'haaq narrates the story of Hadhrat Khubayb bin Adi ؓ from Hadhrat Abdullaah bin Najeesh who was informed by Maariya, the freed slave of Hujayr bin Ihaab. After accepting Islaam, she narrated, "He (Hadhrat Khubayb ؓ) was held prisoner in my home. I once saw him eating from a bunch of grapes the size of a human head at a time when there was not a grape to be eaten in all of Allaah's land."

Ibn Is'haaq narrates further from Aasim bin Umar bin Qataadah and Abdullaah bin Najeesh that she said, "When the time for his execution drew near, he asked me to send him a razor so that he may clean himself before his death. I gave the razor to the little boy from the family and told him to give it to the man in the house. By Allaah! I had just sent the boy with the razor to him when I exclaimed, 'What have I done! By Allaah! That man will have his revenge by killing the boy and have a life in exchange for his own!' However, when the boy handed the razor over to Hadhrat Khubayb ؓ, he took it and said, 'By your life! Did your mother not fear any treachery from me when she sent you with this razor?' He then sent the boy off." Ibn Hishaam says that it is commonly believed that the boy was the son of Maariya.

Ibn Is'haaq narrates further from Aasim that the Mushrikeen took Hadhrat Khubayb ؓ out of the Haram to Tan'leem where they intended to crucify him. He then requested, "If you permit, could I please perform two Rakaahs salaah." "Go ahead," they agreed, "Perform your salaah." Hadhrat Khubayb ؓ then performed two complete and perfect Rakaahs of salaah. Thereafter, he turned to the people and said, "By Allaah! But for the fact that you would say I lengthened the salaah for fear of death, I would have performed a longer salaah." It was Hadhrat Khubayb ؓ who was the first to initiate the practice of Muslims to perform two Rakaahs salaah at the time of being executed.

The Mushrikeen then lifted him up and when they tied him on the wooden structure, he prayed, "O Allaah! We have conveyed the message of Your Rasool ﷺ. Do inform him tomorrow of what has happened to us." He then added, "O Allaah! Count each one of them (these Mushrikeen), kill each one of them and leave not one of them alive." He was then martyred.

Hadhrat Mu'aawiya bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ used to say, "I was also present on that day with (my father) Abu Sufyaan and others. I saw my father throw me down on the ground out of fear for the curse of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ. He did this because people used to say that if a person lies on his back when he is cursed, the curse would miss him."

The *Maghaazi* of Moosa bin Uqba narrates that Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ and Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ were both martyred on the same day and it was on that day that Rasulullaah ﷺ was heard saying, "Salaams to you (two) as well. The Quraysh have martyred Khubayb." It is also narrated that when the Mushrikeen crucified Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ, they first speared him to make him forsake his Deen. However, this only increased his Imaan and faith in Islaam. Moosa bin Uqba also narrates that when Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ was lifted on to the wooden structure the Mushrikeen asked him to swear by Allaah whether he preferred to have Rasulullaah ﷺ in his place (in exchange for his own freedom). Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ replied, "Never! I swear by the Exalted Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." The Mushrikeen laughed at this. Ibn Is'haaq has reported this with reference to Hadhrat Zaid bin Dathana رَضِيَ اللَّهُ عَنْهُ. Allaah knows best. <sup>(1)</sup>

### **The Statement of Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ Concerning his Love for Rasulullaah ﷺ and the Couplets he Recited Before his Execution**

A lengthy narration of Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ states that the children of the Mushrikeen killed at Badr executed Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ. While he was tied to the cross they were using their weapons on him, they asked him in a loud voice to swear whether he preferred Rasulullaah ﷺ to be in his place. He responded by saying, "I swear by the Magnificent Allaah that I would not even accept a thorn pricking the foot of Rasulullaah ﷺ as ransom for my life." The Mushrikeen laughed at this. When he was lifted on to the cross, Hadhrat Khubayb رَضِيَ اللَّهُ عَنْهُ recited some couplets which meant:

*"The groups have amassed around me and have also gathered  
their tribes and have collected a large gathering  
They have also gathered their women and children  
As I have been brought to a large trunk of a palm tree (to be crucified)  
To Allaah do I plead my case of estrangement and my grief  
And the place these groups have prepared for my death  
O Master of the Glorious Throne! Grant me fortitude against what they intend to  
do to me  
They have cut through my flesh and my hopes have been exposed  
This is all for Allaah and if He wills,  
He could bless the severed limbs of my body*

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.63).

*By my life! When I am killed as a Muslim I care not  
In what condition will my resting place be for Allaah" (1)*

*Another narration adds the following line after the first couplet:*

*"They all express their hatred for me and make every effort  
to oppose me because I am in fetters and in a place of destruction"*

*The following lines are then added after the fifth couplet:*

*"They have given me a choice between kufr and death whereas death is better*

*My eyes are tearing but not out of any fear*

*I have no fear for death because I have to die*

*I have fear only for the leaping flames of the raging fire*

*By Allaah! When I die as a Muslim, I care not*

*on which side I shall fall for the sake of Allaah*

*I shall express no fear to my enemy*

*Because my return shall be to Allaah" (2)*

## During the Expedition to Bir Ma'oona

### The Story of the Sahabah ﷺ at Bir Ma'oona

Several men of knowledge including Mughiera bin Abdur Rahmaan and Abdullaah bin Abu Bakr bin Muhammad bin Amr bin Hazam narrate that the expert spear-thrower Abu Baraa Aamir bin Maalik bin Ja'far once came to Madinah to meet Rasulullaah ﷺ. Rasulullaah ﷺ presented Islaam to him and invited him to accept. However, he neither accepted Islaam nor shunned it. Instead he said, "O Muhammad ﷺ! If you send some of your companions to the people of Najd to call them towards Islaam, I strongly feel that they would accept." Rasulullaah ﷺ replied, "I fear harm coming to them from the people of Najd." Abu Baraa reassured Rasulullaah ﷺ by saying, "I stand surety for their safety. Do send them to invite people towards your Deen."

Rasulullaah ﷺ then sent Hadhrat Mundhir bin Amr رضى الله عنه who was called "Al Mu'niq Liyamoot" ("one who is eager to die") together with seventy Sahabah رضى الله عنهم who were amongst the best of the Muslims. They included Hadhrat Haarith bin Simma رضى الله عنه, Hadhrat Haraam bin Milhaan رضى الله عنه of the Banu Adi bin Najjaar, Hadhrat Urwa bin Asmaa bin Silt Sulami رضى الله عنه, Hadhrat Naafi bin Budayl bin Warqaa Khuzaa'ee رضى الله عنه and Hadhrat Aamir bin Fuhayra رضى الله عنه who was the freed slave of Hadhrat Abu Bakr رضى الله عنه. The group travelled until they reached Bir Ma'oona, which was a well located between the lands of the Banu Aamir tribe and the rocky plain of the Banu Sulaym tribe.

When they set up camp there, Hadhrat Haraam bin Milhaan رضى الله عنه sent the letter of Rasulullaah ﷺ to Aamir bin Tufayl. When the messenger arrived, Aamir did not even look at the letter before attacking the messenger and killing him. He then solicited help from the Banu Aamir tribe but they declined to respond to his call. They made it clear that they would never betray Abu Baraa who had entered

(1) Tabraani. Haythami (Vol.6 Pg.200) has commented on the chain of narrators.

(2) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.67).

into a treaty with them. Aamir then sought help from Usayya, Ri'al and Dhakwaan clans who belonged to the Banu Sulaym tribe. They responded to his call and left (with him). They amassed around the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and surrounded their camp. When the Sahabah رَضِيَ اللَّهُ عَنْهُمْ saw the enemy they grabbed their swords and fought until all of them were martyred. May Allaah shower His mercies on them. The only survivor was Hadhrat Ka'b bin Zaid رَضِيَ اللَّهُ عَنْهُ from the Banu Dinaar bin Najjaar tribe. There was still life in him when the attackers left and he was removed from amongst the dead. He still lived afterwards until he was martyred during the Battle of Khandaq.

Hadhrat Amr bin Umayyah Dhamri رَضِيَ اللَّهُ عَنْهُ and an Ansaari from the Banu Amr bin Auf tribe were busy grazing the animals and were unaware of the attack on the other Sahabah رَضِيَ اللَّهُ عَنْهُمْ. All that made them aware was (carrion-eating) birds hovering above the camp. They said, "By Allaah! Something must have happened for these birds (to be here)." The two men then went to investigate and found the Muslims lying in pools of blood. The horsemen (who had attacked the Sahabah رَضِيَ اللَّهُ عَنْهُمْ) were still there. The Ansaari asked Hadhrat Amr bin Umayyah رَضِيَ اللَّهُ عَنْهُ, "What do you suggest?" "I suggest that we go and inform Rasulullaah ﷺ about what had happened," he replied. The Ansaari then said, "To save my life I would not like to leave a place where someone like Mundhir bin Amr رَضِيَ اللَّهُ عَنْهُ has been martyred. I would also not like to just inform others about people who have been martyred (I prefer to be amongst them)." He then fought until he was martyred. Hadhrat Amr bin Umayyah رَضِيَ اللَّهُ عَنْهُ was taken prisoner but later released by Aamir bin Tufayl when he informed them that he belonged to the Mudhar tribe. However, Aamir cut off Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ's forelocks and gave him freedom because his mother was required to free a slave (so he freed Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ on her behalf). (1)

## **The Last Words of Hadhrat Haraam رَضِيَ اللَّهُ عَنْهُ Because of which his Killer Accepted Islaam**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once dispatched Hadhrat Haraam رَضِيَ اللَّهُ عَنْهُ the brother of Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا together with seventy riders on an expedition. The leader of the Mushrikeen (in the region where the expedition went) was Aamir bin Tufayl. He had given Rasulullaah ﷺ a choice between three options (when he said), "Either (1) you have the villagers for yourself and leave the city dwellers to me or (2) you appoint me as your successor or (3) I shall fight you with the support of thousands of men from the Ghitfaan tribe."

However, Aamir was afflicted with a plague in the home of a certain woman. He said, "It is a sore like that which afflicts camels and in the house of some woman (he regarded it below his dignity to die in the house of some simple woman by whom he stayed during his travels). Bring me my horse." He then died on the back of his horse.

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.73). Tabraani has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.129).

Hadhrat Haraam (رضي الله عنه) the brother of Hadhrat Ummu Sulaym (رضي الله عنها), a crippled Sahabi (رضي الله عنه) and another Sahabi (رضي الله عنه) from some tribe left (to deliver the letter). Hadhrat Haraam (رضي الله عنه) said to the other two, "Stay close until I return to you. If they grant me safety, you join me, and if they kill me, you can go back to your companions." Hadhrat Haraam (رضي الله عنه) then approached the Mushrikeen and said, "Will you grant me safety so that I may deliver the message of Rasulullaah (ﷺ)?" As he was busy talking to them, they motioned to a man to come up to Hadhrat Haraam (رضي الله عنه) from the back and stabbed him with a spear. One of the narrators by the name of Hamaam says that he was stabbed with a spear that pierced right through his body. He then exclaimed, "Allaahu Akbar! By the Rabb of the Kabah, I am successful!" The Sahabah (رضي الله عنهم) (who were with Hadhrat Haraam (رضي الله عنه)) joined up with the others but they were all martyred except for the crippled Sahabi (رضي الله عنه) who had been on top of a hillock. It was with reference to these martyred Sahabah (رضي الله عنهم) that Allaah revealed the following verse of the Qur'aan that was later abrogated:

"We have met our Rabb Who is happy with us and has made us happy."

For thirty mornings afterwards, Rasulullaah (ﷺ) cursed the Ri'al, Dhakwaan, Banu Lihyaan and Usayya tribes who opposed Allaah and His Rasool (ﷺ). (1)

Another narration of Bukhari states that when Hadhrat Haraam (رضي الله عنه) the uncle of Hadhrat Anas (رضي الله عنه) was stabbed with a spear on the expedition to Bir Ma'oona, he wiped his blood on his face and was heard saying, "By the Rabb of the Kabah, I am successful!" A narration reported by Waaqidi says that the person who martyred Hadhrat Haraam (رضي الله عنه) was Jabbaar bin Salma Kilaabi. When he stabbed Hadhrat Haraam (رضي الله عنه) with a spear, Hadhrat Haraam (رضي الله عنه) cried out, "By the Rabb of the Kabah, I am successful!" Afterwards when Jabbaar asked about the meaning of the statement "I am successful", the people told him that Hadhrat Haraam (رضي الله عنه) was referring to his successful entry into Jannah. He then said, "By Allaah! He has spoken the truth." Jabbaar then accepted Islaam. (2)

## During the Battle of Mu'ta

### Hadhrat Abdullaah bin Rawaaha (رضي الله عنه) Weeps upon Leaving and His Poem asking for Martyrdom

Hadhrat Urwa bin Zubayr (رضي الله عنه) reports that Rasulullaah (ﷺ) sent an expedition to Mu'ta in Jumaadal Ula 8 A.H. Rasulullaah (ﷺ) appointed Hadhrat Zaid bin Haaritha (رضي الله عنه) as commander of the expedition. Rasulullaah (ﷺ) then added, "If Zaid is killed, Ja'far bin Abi Taalib should take command and if Ja'far is killed, then Abdullaah bin Rawaaha should take command." The Sahabah (رضي الله عنهم) prepared their provisions for the journey and then got ready to leave. They were three thousand in number. When they started leaving, the people came to bid farewell to the commanders that Rasulullaah (ﷺ) appointed.

As Hadhrat Abdullaah bin Rawaaha (رضي الله عنه) was being greeted along with the

(1) Bukhari.

(2) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.71).



others, he started weeping. When the people asked him what it was that made him weep, he said, "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah ﷺ recite a verse for the Qur'aan that speaks of the fire of Jahannam:

﴿وَأَنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾ (سورة مريم: ٧١)

Every one of you shall pass by it (*everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam*). This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing." The other Muslims said to him, "May Allaah be your companion. May He remove your worries and return you to us hail and healthy." Hadhrat Abdullaah bin Rawaaha ﷺ then recited the following couplets which meant:

"I implore Ar Rahmaan for forgiveness

*And the strike of a wide sword that causes foaming blood to spurt forth*

*Or (I implore Allaah for) the fatal strike of a blood-thirsty enemy's spear*

*That pierces through my intestines and liver*

*And when people pass by my grave, it will be said,*

*'May Allaah care for this warrior' who has already been cared for"*

As the army were preparing to leave, Hadhrat Abdullaah bin Rawaaha ﷺ went to greet Rasulullaah ﷺ. He then recited the following couplets which meant:

"May Allaah preserve all the good He has granted you

*As He did for Moosa ﷺ, and may He assist you as others were assisted*

*I see you ever increasing in good*

*And Allaah knows that my sight is excellent*

*You are the Rasul and whoever is deprived of your munificence*

*and your attention truly is ill-fated"*

The army then left. Rasulullaah ﷺ left to bid farewell to them and when he turned back (to return to Madinah), Hadhrat Abdullaah bin Rawaaha ﷺ said:

"May peace remain with the great man whom I have greeted amongst the date palms, who is the best of those who bid farewell and the best of friends"

## **Hadhrat Abdullaah bin Rawaaha ﷺ Encourages the Sahabah ﷺ towards Martyrdom**

The expedition marched until they set up camp at a place called Ma'aan which was located in Shaam. There they received intelligence that Heraclius had arrived in Ma'aab in the district of Balqaa with a hundred thousand Roman soldiers. In addition to this, he had been reinforced by another hundred thousand soldiers from the Lakhm, Judhaam, Qayn, Bahraa and Baly tribes. Commanding the reinforcements was a man named Maalik bin Zaafila who belonged to the Iraasha

clan, an offshoot of the Baly tribe. When this news reached the Muslims, they stayed in Ma'aan for two nights, discussing their situation.

They said, "We should send a message to Rasulullaah ﷺ informing him about the numbers of the enemy. He will then either send reinforcements to us or issue further instructions for us to follow." It was then that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ bolstered the courage of the Muslim by saying, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left, martyrdom. **We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with.** March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"

The Sahabah رَضِيَ اللَّهُ عَنْهُمْ then proceeded to the border of Balqaa, where the coalition of Heraclius's Roman army and the Arab forces met them at one of the villages of Balqaa called Mashaarif. As the enemy forces drew closer, the Muslims regrouped at a village called Mu'ta. It was there that the armies clashed. The Muslims arranged their army by appointing a Sahabi from the Banu Udhra tribe called Qutba bin Qataadah رَضِيَ اللَّهُ عَنْهُ as commander of the right flank and a Sahabi from the Ansaar called Abaaya bin Maalik as commander of the left flank. In this way they met the enemy and started fighting.

Hadhrat Zaid bin Haaritha رَضِيَ اللَّهُ عَنْهُ fought courageously with the flag of Rasulullaah ﷺ until he was martyred by a spear. Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ then grabbed hold of the flag and fought until he was also martyred. He was the first Muslim in the history of Islaam who disabled his animal (to dispel thoughts of fleeing from the battlefield). <sup>(1)</sup>

Another narration of Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ states that afterwards (after the martyrdom of Hadhrat Zaid رَضِيَ اللَّهُ عَنْهُ) Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ grabbed hold of the flag and fought with it until when the battle became pitched, he dismounted his red horse and hamstrung it. He then fought until he was also martyred. He was the first Muslim in the history of Islaam to disable his animal. <sup>(2)</sup>

## **The Couplets that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ Recited During the Journey**

Hadhrat Zaid bin Arqam رَضِيَ اللَّهُ عَنْهُ says, "I was an orphan in the care of Hadhrat Abdullaah bin Rawaaha رَضِيَ اللَّهُ عَنْهُ. He took me along on the journey (to Mu'ta) and seated me behind him on his satchel. By Allaah! He was travelling one night when I heard him recite the following couplets (which mean):

*'(O my camel) When you take me closer, carrying my carriage along  
for four days after leaving Hisaa*

*May you then have comfort and not any more hardship*

*For I shall not be returning to my wife and family (because I shall become a*

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.241).

(2) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.157). Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) has also reported the narration.

*martyr, you will have no more work to do)  
The Muslims shall return and leave me there  
in the land of Shaam where my final stay will be  
My close relatives who are close to Allaah will take you back  
Whereas (by my death) my relationship with them shall cease  
At this stage I neither have concern for date palms that grow by themselves  
Nor for those that need to be watered"*

Hadhrat Zaid bin Arqam رضي الله عنه continues to narrate, "When I heard these couplets from him, I began to weep. He struck me with his whip and said, 'You little imp! Why should it be a bother for you if Allaah blesses me with martyrdom and you can ride back (to Madinah) on my camel?' (1)

## **The Couplets that Hadhrat Abdullaah bin Rawaaha رضي الله عنه Recited During the Battle**

Hadhrat Abbaad bin Abdullaah bin Zubayr رضي الله عنه narrates from his foster father from the Banu Murrah clan that Hadhrat Abdullaah bin Rawaaha رضي الله عنه grabbed hold of the flag after Hadhrat Ja'far bin Abi Taalib was martyred. He then took it forward riding on his horse. Because his heart seemed reluctant to dismount (to engage the enemy), he said to himself:

*"O my heart! I command you in the name of Allaah to dismount  
You will have to dismount either willingly or unwillingly  
(Especially) If the enemy gather and shout out in loud voices (as they attack)  
Why do I see you displaying an aversion for Jannah  
For a long time you have enjoyed a good life  
You are merely like a drop in a waterbag (will come to an end very soon)"*  
Hadhrat Abdullaah bin Rawaaha رضي الله عنه also recited the following couplets which mean:

*"O my heart! If you are not killed, you will still have to die some day  
This is the pronounced decree of death that you will have to enter  
You have been granted whatever you desire  
Now if you do what those two (Hadhrat Zaid and Ja'far رضي الله عنه) have done, you  
will have been rightly guided"*

He then dismounted his horse. As he did so, his cousin came to him with a piece of meat saying, "Strengthen yourself with this because you have experienced much hunger the last few days." Hadhrat Abdullaah bin Rawaaha رضي الله عنه took the meat and had taken just one bite from it when he heard an uproar at one end of the battlefield. He said to himself, "(The Muslims are giving their lives) And you are still engrossed in worldly affairs?" Throwing the meat from his hand, he grabbed his sword and went forward, fighting until he was martyred. (2)

(1) Ibn Is'haaq, as quoted *Al Bidaaya wan Nihaaya* (Vol.4 Pg.243), Abu Nu'aym in his *Hilya* (Vol.1 Pg.119) and Tabraani, as quoted *Majma'uz Zawaa'id* (Vol.6 Pg.158).

(2) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.245). Abu Nu'aym in his *Hilya* (Vol.1 Pg.120) and Tabraani have also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.160).

## Hadhrat Ja'far رَضِيَ اللَّهُ عَنْهُ Disables his Horse and Recites Some Couplets as he Fights

Hadhrat Abbaad bin Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that his foster father from the Banu Murrah who participated in the Battle of Mu'ta said, "By Allaah! It is as if I can still see Ja'far رَضِيَ اللَّهُ عَنْهُ dismounting his red horse and then hamstringing it. He then fought the enemy until he was martyred. As he fought, he was reciting the following couplets (which meant):

*'O how delightful is Jannah and drawing close to it*

*With its pure and cool waters*

*Their punishment has drawn close to the Romans*

*Who are non-believers without any mutual relations*

*When I meet them on the battlefield, I shall have to strike at them with my sword'."*<sup>(1)</sup>

## During the Battle of Yamaamah

### Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ and other Sahabah رَضِيَ اللَّهُ عَنْهُمْ Encourage the Muslims to be Steadfast and to Seek Martyrdom

Hadhrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ who was the son of Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ narrates that (his father) Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ carried the flag of the Muslims during the Battle of Yamaamah. The Muslims were on the verge of being defeated when (their enemy) the Haneefa tribe<sup>(2)</sup> overwhelmed the Muslim infantry. Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ then said to the Muslims, "Do not return to the camp for the infantry has been defeated." Shouting at the top of his voice, he then said, "O Allaah! I beg Your pardon on behalf of my companions who have fled and I exonerate myself from the evil that Musaylama and Muhakkam bin Tufayl (the commander of Musaylama's army) have casued." He then firmly grabbed hold of the flag and advanced with it in the midst of the enemy, where he fought courageously with his sword until he was martyred. May Allaah shower His mercies on him.

When the flag fell from his hand, it was taken up by Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رَضِيَ اللَّهُ عَنْهُ. The Muslims said to him, "We fear that the enemy would attack us from your side." He replied, "I would be a terrible bearer of the Qur'aan if the enemy attacks from my side (I shall fight any attacks they launch from my side)." Hadhrat Zaid bin Khattaab رَضِيَ اللَّهُ عَنْهُ was martyred in 12 A.H. <sup>(3)</sup>

(1) Ibn Is'haaq, *Al Bidaaya wan Nihaaya* (Vol.4 Pg.244), Abu Nu'aym in his *Hilya* (Vol.1 Pg.118) and Abu Dawood, as quoted in *Isaaba* (Vol.1 Pg.238).

(2) They were the tribe of Musaylama Kadhaab who falsely claimed to be a prophet.

(3) Haakim (Vol.3 Pg.227) and Ibn Sa'd (Vol.3 Pg.274).

## Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saalim

### رَضِيَ اللَّهُ عَنْهُ Dig Holes During a Battle to Keep them

### from Fleeing and to Ensure that they are Martyred

The daughter of Hadhrat Thaabit bin Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ requested the Muslim to fight against those who forsook Islaam from Yamaamah and the followers of Musaylama, Hadhrat Thaabit bin Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ was amongst those who marched. **When the Muslim army clashed with Musaylama and the Banu Haneefa tribe, the Muslims were defeated in three battles.** It was then that Hadhrat Thaabit bin Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ and Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رَضِيَ اللَّهُ عَنْهُ said, "This was not how we fought during the time of Rasulullaah ﷺ." They then dug a foxhole for themselves, got in and fought until they were both martyred. <sup>(1)</sup>

Hadhrat Muhammad bin Thaabit bin Qais bin Shammaas رَضِيَ اللَّهُ عَنْهُ narrates that when the Muslims were initially defeated during the Battle of Yamaamah, Hadhrat Saalim the freed slave of Hadhrat Abu Hudhayfa رَضِيَ اللَّهُ عَنْهُ said, "This was not how we fought during the time of Rasulullaah ﷺ." He then dug a foxhole for himself and stood in it. Carrying the flag of the Muhaajireen with him, he then fought until he was martyred. May Allaah shower His mercy on him. This occurred during the Battle of Yamaamah during the Khilaafah of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ in 12 A.H. <sup>(2)</sup>

## The Call Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ said to him, "O Abu Sa'eed! Last night I saw (in a dream) that the sky opened up for me and then shut behind me (after I had entered). Inshaa Allaah, this indicates martyrdom." Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ says, "I told him that he had seen an excellent dream. During the Battle of Yamaamah, I then saw him calling to the Ansaar, 'Break the sheaths of your swords and separate from the others. Let us Ansaar separate! Let us Ansaar separate (from the other soldiers so that we may show our courage and encourage the others thereby)!' Four hundred soldiers only from the Ansaar gathered aside. Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ, Abu Dujaanah رَضِيَ اللَّهُ عَنْهُ and Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ led them to the orchard (where the enemy had fortified themselves) and fought very hard. Abbaad bin Bishr رَضِيَ اللَّهُ عَنْهُ was martyred. May Allaah shower His mercies on him. I saw so many wounds on his face that I could recognise him only by signs on his body." <sup>(3)</sup>

(1) Tabraani. Haythami (Vol.9 Pg.322) has commented on the chain of narrators. Ibn Abdul Birr has also reported the narration in *Isti'aab* (Vol.1 Pg.194), as has Baghawi, as quoted in Isaaba (Vol.1 Pg.196).

(2) Ibn Sa'd (Vol.3 Pg.88).

(3) Ibn Sa'd (Vol.3 Pg.441).

## The Call Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ Made to the Ansaar Before he was Martyred

Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani رَضِيَ اللَّهُ عَنْهُ narrates that the first casualty during the Battle of Yamaamah was Hadhrat Abu Aqeel Unayfi رَضِيَ اللَّهُ عَنْهُ. An arrow struck him between his shoulder and heart. The arrow bent and therefore did not kill him. When the arrow was removed, the left side of his body became paralysed because of the injury. This occurred during the early part of the day and he was taken to the camp. When the fighting grew intense, the Muslims were being defeated and driven back behind their camp.

As Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ lay in a weak condition because of his wound, he heard Hadhrat Ma'n bin Adi رَضِيَ اللَّهُ عَنْهُ calling to Ansaar, "Trust in Allaah! Trust in Allaah and attack the enemy once again." Hadhrat Ma'n رَضِيَ اللَّهُ عَنْهُ was walking quickly ahead of the others. This was during the time when the Ansaar were shouting, "Let us Ansaar separate! Let us Ansaar separate!" One by one, the Ansaar started separating from the others (and grouping together to launch an attack that would encourage the others).

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "Abu Aqeel رَضِيَ اللَّهُ عَنْهُ jumped up to join his people (the Ansaar). I said to him, 'What are you doing, Abu Aqeel? You are in no condition to fight.' He replied, 'A caller has announced my name.' 'He has called for the Ansaar and is not referring to the injured,' I explained. He replied, 'I am from the Ansaar and I shall respond even though I have to crawl.'"

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ narrates further that Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ then fastened his back and took a naked sword in his right hand. He then started calling, "O Ansaar! Attack the enemy once more like the Battle of Hunayn." The Ansaar then regrouped and spearheaded an extremely fierce attack on the enemy, forcing them to retreat to an orchard. The Muslims and the enemy met at close quarters and crossed swords with each other.

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that he saw the injured arm of Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ severed from the shoulder and lying on the ground. Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ sustained fourteen wounds, each of which were fatal by themselves. Musaylama was killed and when Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reached Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ, he was lying on the ground breathing his last. When Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ called Hadhrat Abu Aqeel t's name, he responded by muttered in a faint voice, "At your service! Who has won the battle?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ informed him, "Glad tidings (we have been victorious)!" Raising his voice, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ added, "The enemy of Allaah had been killed!" Hadhrat Abu Aqeel رَضِيَ اللَّهُ عَنْهُ then pointed his finger towards the heavens, praised Allaah and then passed away. May Allaah shower His mercy on him.

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that after returning, he informed (his father) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ about the events that transpired, to which Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ commented, "May Allaah shower His mercy on him. He continued asking for martyrdom and searching for it. As far as I know, he was amongst the

best of Rasulullaah ﷺ's companions and was one of the early Muslims." (1)

## The Martyrdom of Hadhrat Thaabit bin Qais

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that when the Muslim army suffered defeat initially during the Battle of Yamaamah, he saw Hadhrat Thaabit bin Qais رَضِيَ اللَّهُ عَنْهُ applying perfume (in preparation for entering the battlefield). Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ said to him, "O uncle! Do you not see what is happening (the Muslim are busy retreating)?" He replied, "This is not how we used to fight during the time of Rasulullaah ﷺ! Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)! O Allaah! I absolve myself from what these people (the Muslims) have done (by fleeing) and from what those people (the enemy) have done." He then fought until he was killed. (2)

Another narration states that when the Muslims were being defeated during the Battle of Yamaamah, Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ said, "Shame on those people (the enemy) and whatever they worship and shame on these people (the Muslim) for what they have done!" He then killed a man standing on a depression of a wall (of the orchard they were using as a fortress). Hadhrat Thaabit رَضِيَ اللَّهُ عَنْهُ was then martyred. (3)

## During the Battle of Yarmook

### Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ is Martyred Together with Four Hundred Muslims

Hadhrat Thaabit Bunaani رَضِيَ اللَّهُ عَنْهُ narrates that during a certain battle (the Battle of Yarmook), Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ dismounted from his animal and was walking when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ said to him, "Do not do that for your death will be a hard blow to the Muslims." Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ replied, "Leave me alone, O Khaalid. You were one of the early ones with Rasulullaah ﷺ while my father and I were amongst his staunchest opponents." He then continued on foot until he was martyred. (4)

Hadhrat Abu Uthmaan Ghassaani narrates from his father that during the Battle of Yarmook, Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ said, "I fought several battles against Rasulullaah ﷺ. Should I now flee from you people today?!" He then announced, "Who will pledge to fight to their deaths?" His uncle Hadhrat Haarith bin Hishaam رَضِيَ اللَّهُ عَنْهُ, Hadhrat Diraar bin Azwar رَضِيَ اللَّهُ عَنْهُ and four hundred other prominent Muslims and horsemen took the pledge at his hand. They then fought in front of Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ's tent until their wounds incapacitated all of

(1) Ibn Sa'd (Vol.3 Pg.473)

(2) Tabraani, as quoted in *Isaaba* (Vol.1 Pg.195) from reliable sources as confirmed by Haythami (Vol.9 Pg.323). Haakim (Vol.3 Pg.235) has also reported the narration.

(3) Ibn Sa'd, as quoted in *Fat'hul Baari* (Vol.6 Pg.405). Bayhaqi (Vol.9 Pg.44) has also reported a similar narration from Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ.

(4) Ya'qoob bin Abu Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.75). Bayhaqi (Vol.9 Pg.44) has also reported the narration.

them. A large number of them were martyred. Amongst those martyred was Hadhrat Diraar bin Azwar رَضِيَ اللَّهُ عَنْهُ. (1)

Another narration while most of the four hundred men were martyred, some of them survived. Amongst them was Hadhrat Diraar bin Azwar رَضِيَ اللَّهُ عَنْهُ. The next morning, Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ and his son Amr were both brought to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ in badly wounded conditions. Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ placed the head of Hadhrat Ikrama bin Abu Jahal رَضِيَ اللَّهُ عَنْهُ on his thigh and that of his son Hadhrat Amr on his calf. He then started wiping their faces and putting drops of water into their throats saying, "The son of Hantama (Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ) said that we would not be martyred (but Allaah has blessed us with martyrs)."

## Miscellaneous Stories about the Enthusiasm of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Fight in the path of Allaah

### The Enthusiasm of Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ to Fight in the Path of Allaah

Hadhrat Abul Bakhtari and Hadhrat Maysara narrate that Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ was fighting in the Battle of Siffeen but was not being martyred. He then approached Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and said, "O Ameerul Mu'mineen! This is that very day (about which Rasulullaah ﷺ said that I would be martyred. How come I am still alive?)." Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "Do not worry about that." This occurred three times until Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ was given some milk. He drank it and said, "Indeed, Rasulullaah ﷺ said that this (milk) will be the last drink that I shall drink in this world." He then stood up and fought until he was martyred. (2)

Hadhrat Abu Sinaan Duwali رَضِيَ اللَّهُ عَنْهُ who was a Sahabi reports that he saw Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ call to his slave to bring him something to drink. The slave brought a cup of milk, which Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ drank. He then said, "Rasulullaah ﷺ has spoken the truth. Today I shall meet my beloved friends, Muhammad ﷺ and his companions." The rest of the Hadith follows. (3)

Hadhrat Ibraheem bin Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Siffeen, which was the day when Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ was martyred, he heard Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ call out, "I am to meet Al Jabbaar (Allaah) and marry the damsels of Jannah! Today I shall meet my beloved friends, Muhammad ﷺ and his companions because Rasulullaah ﷺ informed me that the last provision of my worldly life shall be the curds of milk." (4)

(1) Sayf bin Umar, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).

(2) Tabraani and Abu Ya'la. Haythami (Vol.9 Pg.297) has commented on the chain of narrators.

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.298).

(4) Tabraani. Haythami (Vol.9 Pg.296) has commented on the chain of narrators and stated that a narration of Imaam Ahmad states that when the milk was brought to Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ, he laughed.



## The Martyrdom of Hadhrat Baraa bin Maalik

### رَضِيَ اللَّهُ عَنْهُ in Persia

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates, "I came to (my brother) Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ while he was singing something. I said, 'Allaah has given you something (the Qur'aan) that is better (than the poems you sing).' He replied, 'Do you fear that I shall die on my bed? Never! I swear by Allaah that He will never deprive me (of martyrdom). I have already killed a hundred Kuffaar apart from those whom I killed with the help of others.'" (1)

Another narration states that when the Muslims retreated during the Battle of Aqaba in Persia, Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ stood up and mounted his horse as another person guided it from behind. He then said to his companions, "Terrible is the habit that you people have made the enemy accustomed to (by being repeatedly defeated)!" He then led the attack against the enemy and Allaah gave victory to the Muslims. It was on that day that Hadhrat Baraa رَضِيَ اللَّهُ عَنْهُ was martyred. (2)

## The Thoughts of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ when Hadhrat Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ Passed Away without being Martyred

Hadhrat Ubaydullaah bin Abdullaah bin Utba رَضِيَ اللَّهُ عَنْهُ says that the news reached him that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ said, "When Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ died naturally without being martyred, his status dropped in my eyes. I said to myself, 'Look at this man who was extremely abstinent from the world and then passed away without being martyred!' Uthmaan رَضِيَ اللَّهُ عَنْهُ stayed in this position in my estimation until Rasulullaah ﷺ passed away. I then said, 'Shame on me! Even the best of people pass away naturally.' When Abu Bakr رَضِيَ اللَّهُ عَنْهُ passed away naturally, I said, 'Shame on me! Even the best of us pass away naturally.' The status of Uthmaan bin Madh'oon رَضِيَ اللَّهُ عَنْهُ was then restored to the position it previously enjoyed in my sight." (3)

## The Bravery of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

### The Bravery of Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once asked, "O people! Who is the bravest person?" "You are, O Ameerul Mu'mineen," the people submitted. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ then said, "Although I have defeated everyone who has confronted me, I want you people to tell me who is the bravest person." "Who then?" the people said, "Who is the bravest person?" Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ replied, "He was Abu Bakr رَضِيَ اللَّهُ عَنْهُ. We had constructed a shed for Rasulullaah ﷺ during the Battle of Badr and then asked

(1) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143) from reliable sources as confirmed by Haythami (Vol.9 Pg.324). Haakim (Vol.3 Pg.291) and Abu Nu'aym in his *Hilya* (Vol.1 Pg.350) have also reported the narration.

(2) Haakim.

(3) Ibn Sa'd and Abu Ubayd in his *Ghareeb*, as quoted *Muntakhab* (Vol.5 Pg.240).

who would remain with Rasulullaah ﷺ so that the Mushrikeen do not attack him. (Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ volunteered for the task when all others were unable to.) By Allaah! Whenever a Mushrik even drew close to us Abu Bakr رَضِيَ اللَّهُ عَنْهُ was there with his sword drawn near the head side of Rasulullaah ﷺ. He attacked anyone who dared attack Rasulullaah ﷺ. He was certainly the bravest of people." (1)

## The Bravery of Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ says, "I know of no person who did not make Hijrah secretly except for Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ. When he decided to make Hijrah, he hung his sword from his neck, carried his bow on his shoulder and took a few arrows in his hand. He then proceeded to the Kabah where the leaders of the Quraysh were sitting in their gatherings. He went around the Kabah seven times and then performed two Rakaahs salaah by the Maqaam Ibraheem. Thereafter, he approached each gathering separately, saying, "May your faces be disfigured! Whoever wants his mother to mourn him, his children to become orphans and his wife to become a widow should meet me behind this valley (to try and stop my Hijrah)." None dared follow him out." (2)

## The Bravery of Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ

### The Poem of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ after the Battle of Uhud

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that after the Battle of Uhud, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ came home to Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and said the following couplets (which meant):

*"O Faatima! Take this flawless sword from me  
I am neither shaken (with fear) nor a worthless man  
By my life! I have truly exerted myself to assist Muhammad ﷺ  
and for the pleasure of my Rabb Who has complete knowledge about His  
bondsmen"*

Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Ibn Simma." Rasulullaah ﷺ also mentioned the name of a third Sahabi رَضِيَ اللَّهُ عَنْهُ whose name a narrator called Mu'alla had forgotten. Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ commented, "O Muhammad ﷺ! I swear by your father that this is certainly an occasion of grief." Rasulullaah ﷺ said, "O Jibra'eel! He (Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ) is from me." To this, Hadhrat Jibra'eel رَضِيَ اللَّهُ عَنْهُ said, "And I am from the two of you (with you two always)." (3)

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Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that after the Battle of Uhud, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ came home to Hadhrat Faatima رَضِيَ اللَّهُ عَنْهَا and said, "O

(1) Bazzaar, as quoted *Majma'uz Zawaa'id* (Vol.9 Pg.46).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.387).

(3) Bazzaar. Haythami (Vol.6 Pg.122) has commented on the chain of narrators.

Faatima! Take this flawless sword from me." Rasulullaah ﷺ then said, "If you think that you fought well, so have Sahal bin Hunayf and Abu Dujaana Simaak bin Harasha." (1)

### Hadhrat Ali ﷺ Kills Amr bin Abd Wadd

Hadhrat Ubaydullaah bin Ka'b bin Maalik ﷺ says that during the Battle of Khandaq, Amr bin Abd Wadd donned himself recognisable so that his presence should be noticed by also bringing a flag in his hand. As he stood with his horse, Hadhrat Ali ﷺ asked, "O Amr! Did you make a pledge to the Quraysh in Allaah's name that if anyone called you to accept two matters, you would surely accept one of them?" "I certainly have," replied Amr. Hadhrat Ali ﷺ continued, "I then call you towards Allaah, His Rasool ﷺ and towards Islaam." "I have no need for that!" retorted Amr. "Then," said Hadhrat Ali ﷺ, "I challenge you to dismount and fight me on the battlefield." Amr responded by saying, "Why, O nephew? By Allaah, I would not like to kill you." Hadhrat Ali ﷺ then incensed Amr by smirking, "However, I swear by Allaah that I would like to kill you." At this, Amr stormed forward. Both men dismounted their animal, circled the battlefield and started a furious duel. Hadhrat Ali ﷺ then killed Amr. (2)

### The Couplets Hadhrat Ali ﷺ Recited when he Killed Amr bin Abd Wadd

A narration of Ibn Is'haaq states that Amr bin Abd Wadd was covered in armour when he stepped forward and called, "Who will fight me?" Hadhrat Ali bin Abi Taalib ﷺ stood up and said, "I shall accept the challenge, O Nabi of Allaah ﷺ." Rasulullaah ﷺ said, "That is Amr. Be seated." Amr then called out again saying, "Is there nobody to fight me?" He then started making fun of the Muslims by saying, "Where is that Jannah of yours about which you claim that anyone killed from you will enter? Can you not send even one man to fight me?" Hadhrat Ali ﷺ again stood up and volunteered for the task. However, Rasulullaah ﷺ again bade him to be seated. When Amr pronounced his challenge for the third time and also recited some poetry (to ridicule the Muslims), Hadhrat Ali ﷺ got up and said, "O Rasulullaah ﷺ! I shall do it." "But that is Amr," cautioned Rasulullaah ﷺ. Hadhrat Ali ﷺ replied, "(I am prepared to fight) Even though it is Amr." With the permission of Rasulullaah ﷺ, Hadhrat Ali ﷺ walked towards Amr with the following couplets on his lips (which meant):

*"Do not be hasty because coming your way  
is a respondent to your challenge who is not at all helpless  
He comes with true resolve and foresight  
For it is truth that brings salvation to every successful person  
I have great hope of setting on you  
Women who wail over the bodies of the dead*

(1) Tabraani, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.123).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.5 Pg.281).

*Using such a powerful strike of the sword  
That will be spoken about in all battles"*

"Who are you?" Amr asked. "I am Ali," came the reply. "The son of Abd Manaaf?" asked Amr. Hadhrat Ali ﷺ replied, "I am Ali the son of Abu Taalib." Amr said, "Dear nephew! Have you any uncles who are elder than you, (rather send them to fight me) for I do not like to spill your blood." Hadhrat Ali ﷺ remarked, "However, I swear by Allaah that I would love to spill your blood." Amr flew into a rage at this. He dismounted from his animal and drew his sword which appeared to be a spark of fire. He then stormed angrily at Hadhrat Ali ﷺ, who faced him with his leather shield.

Amr struck the shield with such force that the sword cut right through it and injured Hadhrat Ali ﷺ's head. Hadhrat Ali ﷺ then struck an artery of Amr's shoulder so forcefully that Amr fell to the ground. Dust then began to fly and when Rasulullaah ﷺ heard "Allaahu Akbar", the Sahabah ﷺ knew that Hadhrat Ali ﷺ had killed Amr. Hadhrat Ali ﷺ then recited the following couplets which meant:

*"Will a band of horsemen launch a surprise attack against me?*

*O my companions, retreat and leave them to me*

*Today my anger prevents me from fleeing from the battlefield*

*As did the unmistakable strike of a sword to my head"*

*He concluded with a few verses that meant:*

*"By his foolish judgement, he worshipped stones*

*while by my correct judgement, I worship the Rabb of Muhammad ﷺ*

*When I returned, I left him lying on the ground*

*Like a fallen trunk of a palm lying somewhere between sand dunes and higher ground*

*I preserved my dignity by not taking his clothes*

*But had I been the one to fall, he would have snatched away all my clothing*

*O coalition of forces! Never think that Allaah will stop assisting*

*His Deen and His Nabi ﷺ "*

Hadhrat Ali ﷺ then went to Rasulullaah ﷺ, whose face was gleaming. Hadhrat Umar bin Khattaab ﷺ asked him, "Why did you not take his armour? No Arab has armour better than his." Hadhrat Ali ﷺ replied, "When I struck him with my sword, he used his groin area to shield himself (because of which his private parts became exposed) so I felt too shy for this cousin of mine to take off his armour." (1)

## **Hadhrat Ali ﷺ Kills the Jew Marhab During the Battle of Khaybar**

Hadhrat Salama bin Akwa ﷺ narrates a lengthy Hadith in which he makes mention of the Sahabah ﷺ returning from fighting the Banu Fazaara. They had hardly stayed (in Madinah) for three days when they had to march to

(1) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.106).

Khaybar. Hadhrat Salama ﷺ says that (his uncle) Hadhrat Aamir ﷺ also left (with the army) as he recited the following couplets (which meant):

"By Allaah! Were it not for You (O Allaah) we would not have received guidance  
Nor would we have given charity or performed salaah  
We can never be independent of Your grace  
So do send tranquillity to us

And make our feet firm when we clash (with the enemy)"

Rasulullaah ﷺ asked, "Who is saying that?" When the Sahabah ﷺ informed Rasulullaah ﷺ that it was Hadhrat Aamir ﷺ, he said, "May your Rabb forgive you." Hadhrat Salama ﷺ says, "Whenever Rasulullaah ﷺ said this to anyone, they were always martyred." Riding his camel, Hadhrat Umar ﷺ commented, "(O Rasulullaah ﷺ!) You should have allowed us to benefit more from Aamir." When the Sahabah ﷺ reached Khaybar, (one of the bravest Jewish warriors) Marhab came out brandishing his sword and reciting the following couplets (which meant):

*"All of Khaybar knows that I am Marhab*

*A well-armed and experienced hero*

*(Who thrives) When the leaping flames of war arrive"*

Hadhrat Aamir ﷺ met Marhab's challenge to a duel as he recited the following:

*"All of Khaybar knows that I am Aamir*

*A well-armed hero who throws himself in the thick of battle"*

The two men exchanged blows with their swords. When Marhab's sword got stuck in Hadhrat Aamir ﷺ's shield, he attacked Marhab from beneath but his sword accidentally severed an artery in his own arm. This caused the death Hadhrat Aamir ﷺ. Hadhrat Salama ﷺ says that as he was passing by a group of Sahabah ﷺ, he overheard them say, "All Aamir's deeds have been wasted because he killed himself." Hadhrat Salama ﷺ then went weeping to Rasulullaah ﷺ who asked him what the matter was. Hadhrat Salama ﷺ replied, "They are saying that all the deeds of Aamir are wasted." "Who is saying this?" asked Rasulullaah ﷺ. "A group of your Sahabah ﷺ," came the reply. Rasulullaah ﷺ then said, "They are wrong. In fact, his reward will be double."

Rasulullaah ﷺ then sent for Hadhrat Ali ﷺ, who was experiencing some pain in his eyes. "Tomorrow," declared Rasulullaah ﷺ, "I shall give this flag to someone who loves Allaah and His Rasool ﷺ." Hadhrat Salama ﷺ says that he was he who led Hadhrat Ali ﷺ to Rasulullaah ﷺ. Rasulullaah ﷺ then applied some of his saliva to Hadhrat Ali ﷺ's eyes, which cured them instantly. He then handed the flag over to Hadhrat Ali ﷺ. (When the battle started) Marhab then again came forward to issue a challenge as he said:

*"All of Khaybar knows that I am Marhab*

*A well-armed and experienced hero*

*(Who thrives) When the leaping flames of war arrive"*

Hadhrat Ali ﷺ stepped forward to accept his challenge as he said:

*"I am the one whose mother calls a lion*

*Like the lion of a terrifying jungle*

*I give the enemy his full measure just like an open scale"*

Hadhrat Ali ﷺ then swung his sword to deliver a blow that decapitated Marhab's head. This led to the conquest of Khaybar. <sup>(1)</sup>

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Hadhrat Abu Raafi ﷺ who was the freed slave of Rasulullaah ﷺ narrates that they marched with Hadhrat Ali ﷺ to Khaybar, where Rasulullaah ﷺ sent him ahead with the flag. When Hadhrat Ali ﷺ approached one of the fortresses, the people inside came out to fight him. One of the Jews struck Hadhrat Ali ﷺ's shield, causing it to fall from his hand. Hadhrat Ali ﷺ then ripped off one of the doors of the fortress and used it as a shield. He kept fighting with it in his hand until Allaah gave victory to the Muslims. He then threw it away. Hadhrat Abu Raafi ﷺ says, "I saw myself with a group of seven others of which I was the eighth. Try as we did to turn that door over, we did not succeed." <sup>(2)</sup>

Hadhrat Jaabir ﷺ reports that during the Battle of Khaybar, Hadhrat Ali ﷺ lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, forty of them were unable to do so. <sup>(3)</sup> Another narration states that seventy men had to exert themselves before they were able to put the door back on its place. <sup>(4)</sup> Yet another narration from Hadhrat Jaabir bin Samura ﷺ states that during the Battle of Khaybar, Hadhrat Ali ﷺ lifted up the door of a fortress, which the Muslims used to climb over the walls. This led to their victory. When the people tried to lift the door afterwards, it took forty of them to do so. <sup>(5)</sup>

### **The Bravery of Hadhrat Talha bin Ubaydillaah ﷺ**

Hadhrat Talha ﷺ reports that during the Battle of Uhud, he recited the following couplets (which meant):

**"We are the protectors of the Ghaalib and Maalik tribes**

*Fighting in defence of our blessed Rasulullaah ﷺ*

*Striking people with our swords on the battlefield for him*

*As we strike the hump of a large-humped camel (when cleaning it after*

(1) Muslim and Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.187). This narration therefore makes it clear that it was Hadhrat Ali ﷺ who killed Marhab. A narration from Imaam Ahmad confirms this when it quotes that Hadhrat Ali ﷺ said, "After killing Marhab, I brought his head to Rasulullaah ﷺ." However, Moosa bin Aqaba narrates that it was Hadhrat Muhammad bin Maslama ﷺ who killed Marhab. The same has been reported by Muhammad bin Is'haaq and Waaqidid from Hadhrat Jaabir ﷺ and others.

(2) The chain of narrators in this narration is flawed and clearly broken.

(3) Bayhaqi and Haakim. The chain of narrators in this narration is weak.

(4) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.189). The chain of narrators in this narration is also weak.

(5) Ibn Abi Shayba, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.44). The chain of narrators in this narration is reliable.

*slaughtering)"*

As the Muslims were leaving Uhud, Rasulullaah ﷺ told (the famous poet) Hadhrat Hassaan ﷺ to say something in praise of Hadhrat Talha ﷺ. He obliged by saying the following couplets (which meant):

**"On the day of the valley (the Battle of Uhud), Talha assisted Muhammad ﷺ**

*During a time of extreme hardships and difficulties*

*With his bare hands he shielded (Rasulullaah ﷺ) from the arrows*

*And placed his hand beneath the swords (to shield Rasulullaah ﷺ) because of which it was paralysed*

*After Muhammad ﷺ, he led all the others*

*He erected the mill of Islaam until it could function by itself"*

Hadhrat Abu Bakr ﷺ then recited the following (which meant):

*"Talha defended the Nabi of guidance as the cavalry chased him*

*When they eventually caught up, he defended all of Deen*

*He patiently bore the injuries when his comrades had left*

*At that time, people were either rightly guided or misguided*

*O Talha bin Ubaydillaah! Incumbent for you*

*is the gardens of Jannah and marriage to its beautiful wide-eyed damsels"*

Hadhrat Umar ﷺ then said the following couplet (in praise of Hadhrat Talha ﷺ):

**"He defended the Nabi of guidance with his drawn sword**

*at a time when everyone had fled and dispersed"*

Rasulullaah ﷺ then commented, "What you have said is true, O Umar." (1) The manner in which Hadhrat Talha ﷺ fought during the Battle of Uhud has already been narrated (in the chapter "Rasulullaah ﷺ Endures Hardship and Difficulty when Giving Da'wah towards Allaah" under the subheading "The Hardship Rasulullaah ﷺ Bore During the Battle of Uhud").

## **The Bravery of Hadhrat Zubayr bin Awwaam**

### **Hadhrat Zubayr , Emerges with a Drawn Sword in Makkah before the Hijrah**

Hadhrat Sa'eed bin Musayyib ﷺ says that the first person to draw a sword for the pleasure of Allaah was Hadhrat Zubayr bin Awwaam ﷺ. He was in Makkah one day when he heard that Rasulullaah ﷺ was assassinated. He immediately left home with a drawn sword when he came face-to-face with Rasulullaah ﷺ. Rasulullaah ﷺ enquired, "What is the matter, Zubayr?" "I heard that you had been assassinated," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. "By Allaah!" replied Hadhrat Zubayr ﷺ, "I had intended to tackle all the people of Makkah." Rasulullaah ﷺ then prayed for him. It is with reference to this that Asadi said the following poem (which meant):

(1) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.68) with commentary on the chain of narrators. Ibn Hibbaan has also reported the narration, as quoted in *Lisaan* (Vol.3 Pg.77).

*"That was the first sword drawn for the pleasure of Allaah*

*The sword of the beloved leader Zubayr رَضِيَ اللَّهُ عَنْهُ*

*In the defence of Deen, it happened by the grace of his courage*

*It occasionally happens that one who hears a lot musters many forms of courage" (1)*

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ narrates that after accepting Islaam, Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ once heard a whisper from Shaytaan stating that Rasulullaah ﷺ had been captured. Although he was only a boy of twelve years, he drew his sword and searched the gullies of Makkah. At that time, Rasulullaah ﷺ was in the upper area of Makkah when Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ met him with sword in hand. Rasulullaah ﷺ enquired, "What is the matter?" "I heard that you had been captured," he replied. "What were intending to do in that case?" Rasulullaah ﷺ asked. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ replied, "I had intended to use this sword on whoever it was who captured you." Rasulullaah ﷺ then prayed for Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ and for his sword and told him that he could leave. His was the first sword drawn in the path of Allaah. (2)

## **Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Talha Abdari During the Battle of Uhud**

Ibn Is'haaq narrates that Talha bin Abu Talha Abdari bore the flag of the Mushrikeen during the Battle of Uhud. When he called for someone to challenge him to a duel, the Muslims hesitated. The only person to accept the challenge was Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ leapt on to Talha's own camel, threw him off and killed him with his own sword. In praise of him, Rasulullaah ﷺ said, "Every Nabi has a devoted friend in Jannah and mine shall be Zubayr." Rasulullaah ﷺ also said, "Had Zubayr not accepted the challenge, I would have done so myself after seeing the hesitance of the others." (3)

## **Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Kills Naufal Makhzoomi and Another Person**

Ibn Is'haaq narrates that during the Battle of Khandaq, Naufal bin Abdullaah bin Mughiera Makhzoomi stepped ahead of the ranks of the Mushrikeen and issued a challenge for someone to fight him. Hadhrat Zubayr bin Awwaam رَضِيَ اللَّهُ عَنْهُ responded and struck Naufal so forcefully with his sword that Naufal's body was split into two and Hadhrat Zubayr's sword was dented. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ then returned reciting the following couplets (which meant):

*"I am a man who defends himself and also defends*

*The chosen and unlettered Nabi" (4)*

(1) Ibn Asaakir.

(2) Ibn Asaakir and Abu Nu'aym in his *Hilya* (Vol.1 Pg.89), as quoted in Mutakhab *Kanzul Ummaal* (Vol.5 Pg.69). The narration has also been reported by Zubayr bin Bakkaar as quoted in *Isaaba* (Vol.1 Pg.545) and by Abu Nu'aym in his *Dalaa'il* (Pg.226).

(3) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.20).

(4) Yunus, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).



Hadhrat Asmaa bint Abu Bakr رَضِيَ اللَّهُ عَنْهَا narrates that a fully-armed man from the Mushrikeen advanced (from the ranks of the enemy) and climbed on top of a high place. He then announced, "Who will come out for a challenge?" Rasulullaah رَضِيَ اللَّهُ عَنْهُ asked one of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ, "Will you take him on?" "If it pleases you, O Rasulullaah رَضِيَ اللَّهُ عَنْهُ," the man replied. When Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ started peering to look, Rasulullaah رَضِيَ اللَّهُ عَنْهُ noticed him and said, "Stand up, O son of Safiyya!" Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ then walked up to the man until he stood level to him. The two men started exchanging blows with their swords, after which one of them grabbed the other in a bear hug. They both then started rolling down. Rasulullaah رَضِيَ اللَّهُ عَنْهُ commented, "Whichever of them first falls into the ditch will be killed." Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ then started making du'aa. It was the Kaafir who landed first in the ditch. As soon as this happened, Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ fell on to the Kaafir's chest and killed him. <sup>(1)</sup>

## Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ Fights During the Battles of Khandaq and Yarmook

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ says, "During the Battle of Khandaq, myself and Umar bin Abu Salama were put with the women and children in a fortress (because we were both very young). He would bend over for me to get on to his back so that I could watch (the battle). I watched my father (Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ) sometimes fighting here, sometimes there and tackling anyone that confronted him. When he came to us in the fortress that evening, I said to him, 'Dear father, I watched you today and saw what you were doing.' 'Did you really see me?' he asked. 'I sure did,' I replied. He then said, 'May my parents be sacrificed for you.'"<sup>(2)</sup>

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ says that during the Battle of Yarmook, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ said to Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ, "Will you not lead an attack so that we may join you?" Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ said to them, "If I lead the attack, you will fail in your word (to fight with me)." "We will not," they assured him. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ then attacked the enemy so fiercely that he penetrated past their ranks without the support of anyone else. However, as he returned, the enemy grabbed the reins of his horse and inflicted two wounds on his shoulder on either side of the wound that he sustained during the Battle of Badr.

Hadhrat Urwa رَضِيَ اللَّهُ عَنْهُ says that (the wounds were so deep that) as a child he used to playfully put his finger into those wounds. With Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ on that day was his son Abdullaah who was only ten years of age. Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ put Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ on a horse and left him in the care of one of the men. <sup>(3)</sup>

Another narration states that when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ approached Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ with the same request a second time, he complied and did as he

(1) Ibn Jareer, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.69).

(2) Bayhaqi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.107).

(3) Bukhari.

had done the first time. (1)

## The Bravery of Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ

### Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ is the First Person to Fire an Arrow in the Path of Allaah

Hadhrat Zuhri reports that Rasulullaah ﷺ once sent an expedition to a place called Raabigh that was situated on one end of Hijaaz. Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ was also part of this expedition. When the Mushrikeen attacked the Muslims, Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ defended them with his arrows and was the first person to fire an arrow in the path of Allaah. This was the first battle fought in Islaam. Concerning his archery, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ recited the following couplets (which meant):

*"Behold! Has the news reached Rasulullaah ﷺ yet  
that I have defended my companions with my arrowheads?  
Using them, I made the enemy flee  
over every type of ground, hard and soft  
No archer fighting the enemy can be counted  
Who has fired an arrow before me, O Rasulullaah ﷺ"* (2)

### Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ Kills Three People with a Single Arrow During the Battle of Uhud

Hadhrat Ibn Shihaab narrates that Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ killed three people with a single arrow during the Battle of Uhud. When the Mushrikeen first shot the arrow at the Muslims, Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ shot it back at them (killing one of them). When the Mushrikeen again fired the same arrow back, Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ shot it back at them a second time, killing another man. When the arrow came back, Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ fired it back at them a third time, taking the life of yet another Mushrik. Everyone was astonished by what Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ had done. He said to them, "The arrow was handed to me by none other than Nabi ﷺ." Rasulullaah ﷺ said to him, "May my parents be sacrificed for you." (3)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللّٰهُ عَنْهُ says that during the Battle of Badr, Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللّٰهُ عَنْهُ fought with Rasulullaah ﷺ in the roles of both cavalry and infantry (according to another interpretation, although Hadhrat Sa'd رَضِيَ اللّٰهُ عَنْهُ was part of the infantry, he fought as efficiently as a cavalrman). (4)

(1) *Al Bidaaya wan Nihaaya* (Vol.7 Pg.11).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).

(4) Bazaar. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.

## The Bravery of Hadhrat Hamza bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ

### His Bravery During the Battle of Badr and the Statement of Umayyah bin Khalaf in this Regard

Hadhrat Haarith Taymi narrates that during the Battle of Badr, Hadhrat Hamza bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ distinguished himself by wearing ostrich feathers. One of the Mushrikeen asked, "Who is the man who marks himself with ostrich feathers?" "He is Hamza bin Abdil Muttalib," came the reply. The man then commented, "It was he who carried out all those major offensives against us." (1) Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ says that Umayyah bin Khalaf once asked him, "O Abdul Ilaa! Who was the man who marked his chest with ostrich feathers during the Battle of Badr?" "He was the uncle of Rasulullaah ﷺ. He was Hamza bin Abdil Muttalib," replied Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ. Umayyah then commented, "It was he who carried out all those major offensives against us." (2)

### Rasulullaah ﷺ Weeps Bitterly as he Sees the Dead Body of Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ

Hadhrat Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ narrates that as they were returning from the Battlefield of Uhud, Rasulullaah ﷺ could not find Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ. Someone said, "I saw him by that tree as he was saying, 'I am the lion of Allaah and the lion of His Rasool ﷺ. O Allaah! I absolve myself from what those people (Abu Sufyaan and the others) have done and I seek pardon from what these people (the Muslims) have done (by causing their own defeat).'" Rasulullaah ﷺ went in that direction and started crying when he caught sight of Hadhrat Hamza's forehead. However, when Rasulullaah ﷺ saw how the body of Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ was mutilated, he wept uncontrollably. Rasulullaah ﷺ then asked, "Is there no Kafan (burial shroud)?" One of the Ansaar stood up and threw a cloth over the body. Thereafter, Rasulullaah ﷺ said, "In the sight of Allaah, Hamza shall be the leader of all martyrs on the Day of Qiyaamah." (3)

### The Martyrdom and Mutilation of Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ja'far bin Amr bin Umayyah Dhamri says that it was during the Khilaafah of Hadhrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ when he and Hadhrat Abdullaah bin Adi bin Khiyaar went out. He then goes on to report a lengthy narration in which he states that when the two of them sat before Hadhrat Wahshi رَضِيَ اللَّهُ عَنْهُ, they asked, "We have come here so that you may relate to us how you managed to martyr Hadhrat Hamza رَضِيَ اللَّهُ عَنْهُ." He responded by saying, "I shall relate the incident to you as I had related it to Rasulullaah ﷺ when he asked me about it. I had been

(1) Tabraani. Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

(2) Bazaar, Haythami (Vol.6 Pg.81) has commented on the chain of narrators.

(3) Haakim (Vol.3 Pg.199) narrating from reliable sources, as confirmed by Dhahabi.

a slave of Jubayr bin Mut'im, whose uncle Tu'ayma bin Adi was killed in the Battle of Badr. When the Quraysh marched to Uhud, Jubayr said to me, 'You will be a free man if you manage to kill Hamza the uncle of Rasulullaah ﷺ to compensate for the death of my uncle.'

I was an Abyssinian man who could throw the spear with the accuracy of the Abyssinians. I seldom ever missed a target. I therefore marched with the others and when we engaged the Muslims in battle, I set out to locate Hamza ﷺ. I searched for him until I eventually saw him at one end of the army. (With his brawny body covered in dust) He looked like a brown camel, smashing people with his sword so fiercely that nothing could stand before him. By Allaah! I prepared well for him and hid myself behind a tree or a rock until he drew close to me. However, Sibaa bin Abdul Uzza beat me to him. When Hamza ﷺ saw Sibaa, he called to him, "Come to me, O son of a circumcised woman!" Hamza ﷺ then struck Sibaa so forcefully that his head was taken off as if by mistake. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. The spear struck him beneath the navel and penetrated his body until it emerged from between his legs. He started to come to me, but fell unconscious. I then left him like that until he passed away. I later returned, took my spear and returned to the camp. I then sat there because I had no need for anything else. I had killed Hamza ﷺ only to secure my freedom. I then returned to Makkah and was set free.

I remained there until Rasulullaah ﷺ conquered Makkah, after which I escaped to Taa'if. I stayed there until the time when a delegation from Taa'if went to Rasulullaah ﷺ to accept Islaam. All avenues were then shut for me and I thought, 'Should I go to Shaam, to Yemen or someplace else?' By Allaah! I was still engrossed in these thoughts, when someone said to me, 'Shame on you! (Do you still not know that) Muhammad ﷺ never kills anyone who enters his Deen and recites the Shahaadah of truth.' I then set out until I reached Rasulullaah ﷺ in Madinah. (Rasulullaah ﷺ had no idea of my arrival and) Nothing warned him of my presence besides me standing over his head reciting the Shahaadah of truth. When he saw me, Rasulullaah ﷺ asked, 'Are you Wahshi?' 'Yes, O Rasulullaah ﷺ,' I replied. He then said to me, 'Sit down and tell me how you managed to kill Hamza ﷺ.'

I then related the incident to Rasulullaah ﷺ as I have related it to you. Once I had completed the narration, Rasulullaah ﷺ said to me, '**Hide your face from me so that I do not have to see you (do not let me see you because it reminds me of my uncle's death).**' I would then avoid the places where Rasulullaah ﷺ was so that he did not have to look at me. I continued doing this until Allaah took the life of Rasulullaah ﷺ.

When the Muslims marched to fight the great liar Musaylama from Yamaamah, I marched with them. I took along with me the same spear I had used to martyr Hamza ﷺ. The battle then began. Although I never knew him (from before), I recognised Musaylama standing with sword in hand. As I prepared to kill him,

someone from the Ansaar was also preparing to kill him from another direction. I then shook my spear until I was satisfied (that it would hit the target) and then let it fly. As the spear struck him, the Ansaari attacked him and struck him with his sword. Only your Rabb knows which of us had killed him. If I had killed him, then although I had martyred the best of people after Rasulullaah ﷺ (Hamza رَضِيَ اللَّهُ عَنْهُ), I had also killed the worst of people (Musaylama)." (1)

A similar narration of Bukhari also narrated by Hadhrat Ja'far bin Amr adds that when the armies formed their rows for the battle, Sibaa stepped forward and said, "Is there anyone to fight me?" Hadhrat Hamza bin Abdil Muttalib رَضِيَ اللَّهُ عَنْهُ accepted the challenge and said, "O Sibaa! O son of Ummu Anmaar the circumcised woman! Do you oppose Allaah and His Rasool ﷺ?" He then attacked Sibaa (and finished him off so thoroughly) as if he was a bygone day.

## The Bravery of Hadhrat Abbaas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ

### Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ Snatches Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ from the Hands of the Mushrikeen

Hadhrat Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that during the Battle of Taa'if, Rasulullaah ﷺ sent Hadhrat Handhala bin Rabee رَضِيَ اللَّهُ عَنْهُ to the people of Taa'if. However, when Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ had spoken to them, they captured him and were taking him up to their fortress when Rasulullaah ﷺ called out, "Who will take care of them (and rescue Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ)? Such a person will receive the reward of this entire expedition." It was only Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ who rose to the occasion. He intercepted the enemy as they were taking Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ into the fortress. Hadhrat Abbaas رَضِيَ اللَّهُ عَنْهُ was a powerful man and he wrestled Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ from them until he was able to snatch him away from their hands. Rasulullaah ﷺ prayed for him all the time and he brought Hadhrat Handhala رَضِيَ اللَّهُ عَنْهُ to Rasulullaah ﷺ despite the rocks that the people in the fortress rained down on him. (2)

## The Bravery of Hadhrat Mu'aadh bin Amr bin Jamooh رَضِيَ اللَّهُ عَنْهُ and Hadhrat Mu'aadh bin Afraa رَضِيَ اللَّهُ عَنْهُ

### How they Killed Abu Jahal During the Battle of Badr

Hadhrat Abdur Ramaan bin Auf رَضِيَ اللَّهُ عَنْهُ says, "As I stood in file during the Battle of Badr, I looked to my right and left and saw two boys from the Ansaar who were very young in age. I was hoping that I had rather been between two stronger men, when one of them nudged me saying, 'Dear uncle! Do you know

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.18).

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307).

who Abu Jahal is?' 'Certainly,' I replied, 'What have you to do with him?' He replied, 'I have been told that he abuses Rasulullaah ﷺ. I swear by the Being Who controls my life that if I see him, I shall not leave him until the first of us dies.' I was very impressed with this. The other boy then nudged me and we had a similar conversation.

No sooner did I spot Abu Jahal doing his rounds amongst his people, when I said to the boys, 'Look over there! There is the man you were asking me about.' The two darted towards him with their swords and struck him until they had killed him. They then went to Rasulullaah ﷺ and reported it to him. When Rasulullaah ﷺ asked them which of them killed Abu Jahal, they both claimed to have done so. 'Have you wiped your swords yet?' Rasulullaah ﷺ asked. 'No,' they replied. Rasulullaah ﷺ then examined their swords and said, 'You have both killed him.' Rasulullaah ﷺ however decided to award Abu Jahal's possessions to Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ. The other youngster was Hadhrat Mu'aadh bin Afraa ﷺ.<sup>(1)</sup>

Another narration from Bukhari quotes that Hadhrat Abdur Ramaan bin Auf ﷺ said, "I was standing in the rows during the Battle of Badr and happened to look to my right and my left when I noticed two youngsters on either side. I began to feel unsafe in my position when one of them addressed me in a manner that the other should be unaware of. He requested, 'Dear uncle! Do show me who Abu Jahal is?' 'Dear nephew,' I asked, 'What will you do about him?' He responded by saying, 'I have taken a pledge with Allaah that as soon as I see him, I will either kill him or I shall be killed in the attempt.' Thereafter, the second youngster also had a similar conversation with me that the first was unaware of. (Impressed by their courage) I then did not want to be between any other men other than them. When I pointed Abu Jahal out to them, they attacked him like two peregrine falcons and struck him with their swords. They were the two sons of Afraa (Mu'aadh and Mu'awwadh. Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ was most probably with them).

Hadhrat Abdullaah bin Abbaas ﷺ and Hadhrat Abdullaah bin Abu Bakr' ﷺ both narrate from Hadhrat Mu'aadh bin Amr bin Jamooh ﷺ of the Banu Salma tribe that he said, "(During the Battle of Badr) Abu Jahal seemed to be in a dense forest (because he was surrounded by soldiers on all sides). The people therefore said that it was impossible for anyone to reach him. No sooner had I heard this, then I resolved to get to him and went in his direction. I attacked him as soon as I got the opportunity and struck him with my sword, causing his foot to fly off from halfway down his calf. By Allaah! The only comparison I can draw of his foot flying off is like a date stone flies off a grindstone when it is thrown against it. Abu Jahal's son Ikrama then struck me on the shoulder. The blow severed my arm and it hung by its skin to my side. The battle occupied me from feeling the pain and I fought most of the day with the arm trailing behind me. However, when it became too cumbersome, I placed

(1) Bukhari. Muslim, Haakim (Vol.3 Pg.425) And Bayhaqi (Vol.6 Pg.305).

my foot on the dangling arm and pulled hard until (the skin gave way and) I could cast the arm aside. (1)

## The Bravery of Hadhrat Abu Dujaana Simaak bin Harasha ﷺ from the Ansaar

Hadhrat Abu Dujaana ﷺ Takes a Sword from Rasulullaah ﷺ and Fulfils its Rights During the Battle of Uhud

Hadhrat Anas ﷺ reports that Rasulullaah ﷺ took hold of a sword during the Battle of Uhud and announced, "Who will take this sword from me?" When several Sahabah ﷺ took the sword to have a look at it, Rasulullaah ﷺ said, "(I am not giving it for looking) Who will take this sword and fulfil its rights." This made everyone hesitate and it was Hadhrat Abu Dujaana Simaak bin Harasha ﷺ who said, "I shall take it and fulfil its rights." He then used it to efficiently kill the Mushrikeen. (2)

Hadhrat Zubayr bin Awwaam ﷺ narrates that that Rasulullaah ﷺ took hold of a sword during the Battle of Uhud and announced, "Who will take this sword and fulfil its rights." It was Hadhrat Abu Dujaana Simaak bin Harasha ﷺ who said, "O Rasulullaah ﷺ! I shall take it and fulfil its rights, but what are its rights?" Rasulullaah ﷺ then handed the sword over to him and he left. Hadhrat Zubayr ﷺ says that he followed Hadhrat Abu Dujaana ﷺ and (saw that) he destroyed everything he used the sword on. He eventually came across some Mushrikeen women at the foot of the mountain. Amongst them was Hind who was reciting the following couplets (to incite the Mushrikeen men, which meant):

*"We are the daughters of prominent people*

*Who walk on exquisite cushions*

*We wear musk on our heads*

*And are ready to embrace you when you arrive*

*We shall however separate from you if you flee the battlefield*

*Separate in a manner after which there shall be no reconciliation"*

When Hadhrat Abu Dujaana ﷺ intended to attack her (because she was an active participant in the battle), she started calling (for help) to the battlefield. However, no one came to her assistance. He then left her. Hadhrat Zubayr ﷺ said to him, "I have been extremely impressed by everything I have seen you do besides the fact that you did not kill that woman." Hadhrat Abu Dujaana ﷺ said, "When no one responded to her call for help, I did not want the sword of Rasulullaah ﷺ to strike a helpless woman." (3)

Hadhrat Zubayr ﷺ narrates, "During the Battle of Uhud, Rasulullaah ﷺ took hold of a sword and announced, 'Who will take this sword with its rights.' I said, 'I shall, O Rasulullaah ﷺ!' Rasulullaah ﷺ ignored me and again

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.287).

(2) Ahmad and Muslims, as quoted in *Al Bidaaya wan Nihaaya* (Vol:4 Pg.15). Ibn Sa'd (Vol.3 Pg.101) has also reported the narration.

(3) Bazaar, narrating from reliable sources, as confirmed by Haythami (Vol.6 Pg.109).

announced, 'Who will take this sword with its rights.' Abu Dujaana Simaak bin Harasha ﷺ then responded by saying, 'I shall take it with its rights, O Rasulullaah ﷺ! What are its rights?' Rasulullaah ﷺ replied, '(Its rights are) That you do not use it to kill any Muslim and do not flee the battlefield with it.' Rasulullaah ﷺ then handed the sword over to him. Whenever he intended to fight, he would make himself distinguishable by wearing a (red) bandanna. I said to myself, 'I shall watch him closely today to see what he does.' (I saw that) He destroyed everything he used the sword on..." The rest of the Hadith is similar to the one quoted above. <sup>(1)</sup>

Hadhrat Zubayr bin Awwaam ﷺ is reported to have said, "I was disappointed when I asked Rasulullaah ﷺ for the sword and he refused to give it to me, giving it to Abu Dujaana ﷺ instead. I said to myself, 'I am the son of his aunt Safiyya and from the Quraysh. However, when I stood up and asked for the sword before Abu Dujaana ﷺ, Rasulullaah ﷺ gave it to him instead of myself! By Allaah! I shall certainly watch him to see how he performs.' I then started following him. When he took out his red bandanna and tied it around his head, the Ansaar said, 'Abu Dujaana ﷺ has taken out his bandanna of death.' This they always said whenever he wore his bandanna. He then left with the following couplets on his lips (which meant):

*'It was with me that my good friend took an undertaking*

*as we stood at the foot of a mountain among the date palms*

*(The undertaking was) That throughout my life I should never stand in the rear end of the battlefield*

*So I shall now be using the sword of Allaah and His Rasool ﷺ (to fight the enemy)'''*

Hadhrat Zubayr ﷺ continues to narrate, "Abu Dujaana ﷺ killed every enemy soldier who confronted him. One of the Mushrikeen was such that (after searching for the wounded Muslims) he did not leave any of them alive. When this Mushrik drew close to Abu Dujaana ﷺ, I prayed to Allaah to let them confront each other. The two men then clashed and exchanged blows with their swords. When the Mushrik struck at Abu Dujaana ﷺ with his sword, Abu Dujaana ﷺ defended himself with his shield, which trapped the sword. Abu Dujaana ﷺ then killed the Mushrik with a single blow. I also saw him raise the sword over the head of Hind bint Utba and then turning the sword away from her. I said, 'Allaah and His Rasool ﷺ know best (who most deserves to be killed by this sword).'" <sup>(2)</sup>

Hadhrat Moosa bin Uqba narrates that when Rasulullaah ﷺ offered the sword to the Sahabah ﷺ, Hadhrat Umar ﷺ first asked for it. When Rasulullaah ﷺ ignored him, Hadhrat Zubayr bin Awwaam ﷺ asked for it. Rasulullaah ﷺ ignored him as well. The two felt very disappointed about it. When Rasulullaah ﷺ offered it for the third time, Hadhrat Abu Dujaana ﷺ asked to have it. Rasulullaah ﷺ gave it to him and he truly fulfilled

(1) Haakim (Vol.3 Pg.230), narrating from reliable sources, as confirmed by Dhahabi.

(2) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.16).



the rights of that sword.

Hadhrat Ka'b bin Maalik رَضِيَ اللَّهُ عَنْهُ says, "I was also part of that battle with the Muslims. However, what I saw of the Mushrikeen mutilating the bodies of the Muslims made me stand still in my tracks. When I proceeded ahead, I saw a fully-armed Mushrik passing by the Muslims saying, 'Herd together (to be slaughtered) as goats herd together!' I then noticed that a Muslim wearing a helmet was waiting for the approach of this Mushrik. I went ahead until I stood behind him. I then visually assessed the strength of the Muslim and the Mushrik, arriving at the conclusion that the Mushrik was better armed and better prepared for battle. I then waited until the two men clashed. The Muslim struck the Mushrik so powerfully that after the sword struck the artery of his shoulder, it penetrated through his body and emerged from his posterior. His body was therefore cut into two. The Muslim then removed his helmet and said, 'How was that, Ka'b? I am Abu Dujaana.'" (1)

## The Bravery of Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ

### Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ Uses his Face to Shield Rasulullaah ﷺ from Arrows During the Battle of Uhud

Hadhrat Qataadah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah ﷺ was given a bow as a gift, which he gave to me during the Battle of Uhud. I used it to fire arrows in front of Rasulullaah ﷺ until the string broke. I then remained standing where I was, shielding the face of Rasulullaah ﷺ with my own. When ever an arrow headed for the face of Rasulullaah ﷺ, I turned my head to protect the face of Rasulullaah ﷺ for I had no bow to use. The last of the arrows to come was one that caused my eyeball to fall into my hand. I rushed to Rasulullaah ﷺ with the eyeball in my palm and when he saw me, tears rolled from his eyes. He then said, 'O Allaah! Qataadah shielded Your Nabi ﷺ with his face so make this (injured) eye the better of his two eyes and the one with sharper vision. (After Rasulullaah ﷺ placed the eyeball back into its place) The eye did turn out to be the better one and the one with sharper vision.'" (2)

Hadhrat Qataadah رَضِيَ اللَّهُ عَنْهُ narrates, "During the Battle of Uhud, I was standing in front of Rasulullaah ﷺ, shielding Rasulullaah ﷺ's face with my own. Also during the Battle of Uhud, Abu Dujaana Simaak bin Harasha was behind Rasulullaah ﷺ, shielding Rasulullaah ﷺ's back with his back until his back was full of arrows." (3)

(1) *Al Bidaaya wan Nihaaya* (Vol.4 Pg.17).

(2) Tabraani. Haythami (Vol.6 Pg.113) has commented on the chain of narrators.

(3) Tabraani. Haythami has commented on the chain of narrators.

## The Bravery of Hadhrat Salama bin Akwa ﷺ

### His Bravery During the Fight at Dhu Qarad

Hadhrat Salama bin Akwa ﷺ narrates, "It was during the period when the Peace Treaty of Hudaibiyyah was being abided by that we returned to Madinah with Rasulullaah ﷺ. Rasulullaah ﷺ's slave Rabaah ﷺ and I then took the camels of Rasulullaah ﷺ (to graze and water) and I also took the horse of Talha bin Ubaydullaah ﷺ to water and graze with the camels. It was during the last vestiges of night that Abdur Rahmaan bin Uwayna (with a band of Mushrikeen) launched an attack and killed the shepherd tending to Rasulullaah ﷺ's camels. He and those with him then started taking the camels away when I said to Rabaah ﷺ, 'Take this horse back to Talha ﷺ and inform Rasulullaah ﷺ that his camels are being stolen.' I then stood on the top of a hill facing towards Madinah and thrice shouted, 'Yaa Sabaahaa!' (This was a call for help when under attack from an enemy).

I then chased after them with my sword and arrows. I started shooting arrows at them and hamstringing their animals every time I came by an outcrop of trees. Whenever any rider turned on me, I sat by the roots of a tree and shot an arrow. In this manner, I managed to injure the horse of every rider that approached me. As I fired the arrows, I was chanting the following couplet (which meant):

*'I am the son of Akwa*

*and today is the day of (destroying) the wretches'*

When I (on foot) caught up with one of them as he rode, I let fly an arrow. As the arrow struck his leg, I (was so close that I) could almost strike his shoulder when I said:

*'Take that! For I am the son of Akwa*

*and today is the day of (destroying) the wretches'*

Whenever I found some trees, I would assault them with my arrows and when a valley narrowed, I would climb to the top and throw stones at them. This is how I kept pursuing them and reciting my couplets until I had recaptured and put behind me every camel of Rasulullaah ﷺ. I then continued shooting arrows at them until, in an effort to lighten themselves, they had thrown off more than thirty spears and more than thirty shawls. Whenever they threw anything down, I placed a stone on it and placed it on the road that Rasulullaah ﷺ would be taking. By midmorning, Uwayna bin Badr Fazaari arrived to reinforce them at a narrow valley. I then climbed to the top of the hill and was high above them.

Uwayna asked them, 'Who is this person I see (chasing you)?' They replied, 'He has given us a difficult time. He has been chasing us from daybreak until now and had taken everything we had and left it behind him.' Uwayna said, 'If he had known that a search party was coming up after him, he would certainly have left you. A few of you will have to get him.' Four of them then stood up and climbed the hill. As soon as they came within earshot, I called out, 'Do you know who I am?' 'Who are you?' they enquired. I responded by saying, 'I am the son of Akwa. I

swear by the Being Who has honoured Muhammad ﷺ that none of you can ever catch me if he chases me whereas he would never escape me if I chase him.' One of them commented, 'I think so too.'

I kept my position there until I saw Rasulullaah ﷺ's riders weaving between the trees. In the lead was Akhram Asadi رَضِيَ اللَّهُ عَنْهُ and close on his heels was Abu Qataada رَضِيَ اللَّهُ عَنْهُ who was Rasulullaah ﷺ's special rider. Behind him was Miqdaad bin Aswad Kindi رَضِيَ اللَّهُ عَنْهُ. The Mushrikeen took flight and I descended from the hill. I grabbed hold of the reins of Akhram رَضِيَ اللَّهُ عَنْهُ's horse and said, 'Beware of them for I fear that they would cut you to pieces. Wait until Rasulullaah ﷺ and his companions arrive.' He said, 'O Salama! If you believe in Allaah and the Last Day and know that Jannah and Jahannam are true, you would not stand between me and martyrdom.' I then let go of his horse's reins and he caught up with Abdur Rahmaan bin Uwayna. Abdur Rahmaan turned to fight him and the two exchanged blows with their spears. As Akhram رَضِيَ اللَّهُ عَنْهُ hamstrung Abdur Rahmaan's horse, Abdur Rahmaan stabbed Akhram رَضِيَ اللَّهُ عَنْهُ and martyred him. Abdur Rahmaan then got on to Akhram رَضِيَ اللَّهُ عَنْهُ's horse just as Abu Qataadah رَضِيَ اللَّهُ عَنْهُ confronted him. When the two started their duel using spears, Abdur Rahmaan hamstrung Abu Qataadah's horse and Abu Qataadah رَضِيَ اللَّهُ عَنْهُ killed Abdur Rahmaan. Abu Qataadah رَضِيَ اللَّهُ عَنْهُ then took Akhram's horse."

Hadhrat Salama bin Akwa رَضِيَ اللَّهُ عَنْهُ continues, "I then started running after the bandits until (we had gone so far that) I could not see the dust of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ. Just before sunset, they entered a valley where there was a watering place called Dhu Qarad. They had intended to drink some water there but when they saw me in hot pursuit, they abandoned the idea and climbed up the ridge of Dhu Bir. As the sun set, I caught up with one of them and while shooting an arrow at him, I said:

*'Take that! For I am the son of Akwa  
and today is the day of (destroying) the wretches'*

(When the arrow struck him) He groaned, 'If only the mother of Akwa had lost him early in the morning!' 'Is that so, O enemy of himself?' I shouted. He was the same person whom I had shot early that morning. I then fired another arrow at him. Both arrows were now stuck to him. They left behind two horses and I brought them down to Rasulullaah ﷺ who was at the watering place from which I had chased the bandits off, namely Dhu Qarad. Rasulullaah ﷺ was there with five hundred men. Bilaal رَضِيَ اللَّهُ عَنْهُ had slaughtered one of the camels I had left behind and was busy roasting for Rasulullaah ﷺ parts of its liver and hump.

I said, 'O Rasulullaah ﷺ! Allow me to choose a hundred of your companions so that I may capture those Kuffaar at night. I shall not leave any of them to tell the tale. 'Would you really be able to do so, Salama?' asked Rasulullaah ﷺ. 'Certainly, I swear by the Being Who had honoured you!' Rasulullaah ﷺ then smiled so broadly that I could see his molar teeth in the light of the fire. He then said, 'By now they would already be entertained in Banu Ghitfaan territory.' A

man from the Banu Ghitfaan later informed us that some people from the Ghitfaan tribe passed by him and he slaughtered a camel for them. However, they were still busy skinning the animal when they saw a dust trail. They then left the camel as it were and fled for their lives.

The next morning, Rasulullaah ﷺ announced, 'Our best cavalryman is Abu Qataadah and our best infantryman is Salama.' Rasulullaah ﷺ then gave me the share of a cavalryman as well as the share of an infantryman. As we returned to Madinah, Rasulullaah ﷺ seated me behind him on his camel Adhbaa. Eventually all that was left of the journey equalled the distance travelled between sunrise and midmorning. Amongst us was a person from the Ansaari who was undefeated in a road race. He started to announce, 'Is there anyone to race? Will anyone race me to Madinah?' He repeated himself several times as I was seated behind Rasulullaah ﷺ. I said to him, 'Don't you respect any honourable person or fear any respectable person?' The Ansaari said, 'I care for none after Rasulullaah ﷺ.' Thereupon, I said, 'O Rasulullaah ﷺ! May my parents be sacrificed for you! Permit me to race him.' Rasulullaah ﷺ replied, 'If you wish.' I said to the man, 'I am on my way.' He jumped off his camel. I doubled up my legs and also jumped from the camel.

(We then started the race) I initially held myself back for one or two hills (so that he could run ahead) and then I ran faster until I caught up with him and hit my hands between his shoulders. I said something like, 'By Allaah! I have beaten you.' He laughed and said, 'I think so too.' We then reached Madinah." A narration of Muslim adds that Hadhrat Salama رَضِىَ اللّٰهُ عَنْهُ said, "I then beat him to Madinah. We had not even stayed three days in Madinah when we marched for Khaybar." (1)

## The Bravery of Hadhrat Abu Hadrab Aslami رَضِىَ اللّٰهُ عَنْهُ

### He Fights and Defeats Two Men

Hadhrat Abu Hadrab رَضِىَ اللّٰهُ عَنْهُ says, "I married a woman from my tribe and agreed to give her a dowry of two hundred Dirhams. I then approached Rasulullaah ﷺ for some financial assistance for my marriage. 'How much did you agree to pay her as dowry?' asked Rasulullaah ﷺ. 'Two hundred Dirhams,' I replied. 'Subhaanallaah!' exclaimed Rasulullaah ﷺ (thinking it to be too much for someone like myself), 'Had you married any lady from the town, you would not have had to pay so much (they demand higher because she is from your tribe). I swear by Allaah that I have nothing to assist you with.'

I then stayed like that for a few days when a man from the Jusham bin Mu'aawiya tribe arrived with a large group from the Jusham tribe and others and camped at a place called Ghaaba (close to Madinah). His name was either Rifaa'ah bin Qais or Qais bin Rifaa'ah and he was a prominent person amongst the Jusham tribe. His intention was to rally the Qais tribe to fight against Rasulullaah ﷺ. Rasulullaah ﷺ then summoned me and two other Muslims and instructed us

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.152).

saying, 'Go to this man and gather any information you can.' Rasulullaah ﷺ then gave us a frail and old camel. When even one of us mounted her, she was unable to stand because of her weakness, it was only with the assistance of several men supporting her from behind that she was able to stand. Rasulullaah ﷺ said, 'You will reach there on her.'

(With the blessing of Rasulullaah ﷺ's du'aa, Allaah gave her the strength and we rode her) We left with our weapons, which included arrows and swords and reached their camp as the sun was setting. As I hid in a corner, I instructed my two companions to hide in another corner of the camp. I then said to them, 'When you hear me shout, 'Allaahu Akbar' as I attack them, you two should also shout 'Allaahu Akbar' and attack with me.' By Allaah! We then sat waiting for an opportunity to attack when they became unmindful. The night covered us until there was only darkness. There was a shepherd of theirs who had gone out to graze the flocks and had not yet returned. They feared for his life and their leader Rifaa'ah bin Qais stood up and hung his sword around his neck. He said, 'By Allaah! I shall find out for sure what has happened to our shepherd. Some harm must have come to him.' A group of his men said, 'Do not go. We shall do it for you.' However, he instructed, 'No! I shall go alone.' 'Let us accompany you,' they appealed. 'No!' he insisted, 'None of you should follow me.'

He then left and passed by me. When I had him perfectly in my sights, I fired an arrow that penetrated his heart. By Allaah! He made not a sound. I then jumped at him and severed his head. I then attacked one end of the camp, calling 'Allaahu Akbar!' My two companions also sprung to the attack shouting 'Allaahu Akbar!' By Allaah! Whoever was there only thought of getting to safety as they called out, 'Save yourselves! Save yourselves!' They made a dash for it, taking with them only their wives and children and the lightest of their possessions. We managed to take a great number of camels and goats, which we brought to Rasulullaah ﷺ. I also took Rifaa'ah's head along with me. Rasulullaah ﷺ gave me thirteen camels from the booty, which I could use for the dowry and to get my wife home." (1)

## The Bravery of Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ

### Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ Breaks Nine Swords During the Battle of Mu'ta

Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ says, "Nine swords broke in my hand during the Battle of Mu'ta. Eventually, it was only a Yemeni sword that remained in my hand." (2)

(1) Ibn Is'haaq, as quoted in *Al Bida'ay wan Nihaaya* (Vol.4 Pg.223). Imaam Ahmad and others have also reported the narration but using the name Hadhrat Abdullaah bin Abu Hadrad رَضِيَ اللَّهُ عَنْهُ (instead of Hadhrat Abu Hadrad رَضِيَ اللَّهُ عَنْهُ), as quoted in *Isaaba* (Vol.2 Pg.295).

(2) Bukhari, as quoted in *Isti'aab* (Vol.1 Pg.408). Haakim (Vol.3 Pg.42) and Ibn Sa'd (Vol.4 Pg.2) have also reported the narration.

## Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ kills Hurmuz

Hadhrat Aws bin Haaritha bin Laam رَضِيَ اللَّهُ عَنْهُ narrates, "There was none who hated the (Muslim) Arabs more than Hurmuz. After we had finished fighting Musaylama and his people, we marched towards Basrah. We clashed with Hurmuz with an extremely large army at a place called Kaadhima. Khaalid رَضِيَ اللَّهُ عَنْهُ stepped forward and challenged Hurmuz to a duel. Hurmuz accepted the challenge and Khaalid رَضِيَ اللَّهُ عَنْهُ killed him. When Hadhrat Khaalid رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ about this, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ awarded Hurmuz's belongings to Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ. Hurmuz's crown was valued at a hundred thousand Dirhams because the Persians always gave their leaders crowns valued at a hundred thousand Dirhams." (1)

## Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ Weeps as He Passes Away on his Bed

Hadhrat Abu Zinaad narrates that when Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ was about to pass away, he started weeping. He named the various battles he had participated in and said, "There is not an area on my body equal to a hand's span that does not have wound inflicted on it either by a sword, a spear or an arrow. However, here I am dying a natural death on my bed like a camel dies. May the eyes of cowards never have any sleep." (2)

## The Bravery of Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that during the Battle of Yamaamah, Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ, "Stand up, O Baraa!" When Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ mounted his horse, he praised Allaah and said, "O people of Madinah! There should be no Madinah for you today (you should prepare yourselves to die in Jihaad and not return to Madinah). All that should remain for you should be the One Allaah and Jannah." He then led the attack with the others and the people of Yamaamah were defeated. Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ encountered (the enemy leader) Mukakkam Yamaamah and floored him with a blow from his sword. He then took Muhakkam's sword and struck him so forcefully that the sword broke. (3) Another narration quotes that Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ said, "On the day that we fought Musaylama, I encountered a man who was called the donkey of Yamaamah. He was a large and powerfully built man who carried a white sword. When I struck his legs, they came off as if by mistake and he fell on his back. I then sheathed my sword, took his and attacked him with it until it broke." (4)

## Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ Scales a Wall and Fights the Enemy all by Himself

Ibn Is'haaq narrates that the Muslims drove back the Mushrikeen during the

(1) Haakim (Vol.3 Pg.299).

(2) Waaqidi, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.114).

(3) Sarraaj in his *Taareekh*.

(4) Baghawi, as quoted in *Isaaba* (Vol.1 Pg.143).

Battle of Yamaamah until they were forced to take refuge in an orchard. With them was the enemy of Allaah Musaylama. Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ then said, "O Muslims! Throw me on to them." He was then lifted up and when he was level with the top of the wall, he threw himself upon the enemy and fought them until he was able to open the gate for the Muslims. The Muslims then stormed the orchard and Allaah had Musaylama killed. <sup>(1)</sup>

Hadhrat Muhammad bin Seereen reports that (during the Battle of Yamaamah), the Muslims reached the orchard where in the Mushrikeen were and found the gate locked. Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ sat on a shield and said to the others, "Lift me up with your spears and throw me on them." They lifted the shield with their spears and threw him over the wall. When the Muslims joined up with him afterwards (after he had opened the gate for them), they found that he had already killed ten Mushrikeen. <sup>(2)</sup>

Hadhrat Muhammad bin Seereen narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ decreed that Hadhrat Baraa bin Maalik رَضِيَ اللَّهُ عَنْهُ should not be appointed as the commander of any expedition because this would spell destruction (because he cared not for his life and would lead the others to places where the risk may be too much for them). <sup>(3)</sup>

## The Bravery of Hadhrat Abu Mihjin Thaqafi رَضِيَ اللَّهُ عَنْهُ

### His Fierce Fighting During the Battle of Qaadisiyyah that made People think he was an Angel

Hadhrat Ibn Seereen reports that Hadhrat Abu Mihjin Thaqafi رَضِيَ اللَّهُ عَنْهُ was always being lashed for drinking wine. Eventually, when his drinking became too much, he was jailed and kept in fetters. When he saw the Muslims fighting the Battle of Qaadisiyyah, it appeared to him that the Mushrikeen were causing great harm to the Muslims. He therefore sent a message through the slave girl or the wife of (the Muslim commander) Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ saying, "Abu Mihjin says that if you set him free, give him a horse and weapons, he will be the first to return to you (after the battle) if he is not martyred." He then recited the following couplets (which meant):

*"It is enough to make me grieve that a horse is carrying spears to the fight  
While I am left in fetters in the jailhouse*

When I stand up, my shackles restrain me

All avenues to martyrdom have been closed to me as the caller (to Jihaad) makes me deaf"

When the slave girl passed the message on to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ's wife, she had his shackles removed, gave him a horse that was at home and some

(1) *Isti'aab* (Vol.1 Pg.138).

(2) *Bayhaqi*, (Vol.9 Pg.44).

(3) Ibn Sa'd, as quoted in *Muntakhab* (Vol.5 Pg.144).

weapons. He then spurred the horse on until he reached the Muslim army. He killed every Mushrik soldier he met, breaking the man's back. When he saw this, Hadhrat Sa'd (رضي الله عنه) was astonished and asked, "Who is that horseman?" It was not long thereafter that Allaah had the enemy defeated. Hadhrat Abu Mihjin (رضي الله عنه) then returned, gave the weapons back and secured his legs to the shackles as they had been.

When Hadhrat Sa'd (رضي الله عنه) returned, his wife or slave girl asked, "How was the battle?" Informing them of the battle, Hadhrat Sa'd (رضي الله عنه) replied, "We were being defeated until Allaah sent a rider on a black and white horse. Had I not left Abu Mihjin (رضي الله عنه) here in shackles, I would have thought that certain features of the man were that of Abu Mihjin (رضي الله عنه)." The lady then said, "By Allaah! That was Abu Mihjin!" She then narrated the story to Hadhrat Sa'd (رضي الله عنه). Hadhrat Sa'd (رضي الله عنه) called for Hadhrat Abu Mihjin (رضي الله عنه), removed his shackles and said, "I swear by Allaah that I shall never again have you lashed for drinking wine." Hadhrat Abu Mihjin (رضي الله عنه) then said, "And I swear by Allaah that I shall never drink it again. I had been repeatedly drinking because of the lashings that you were giving me." He then never drank wine ever again. (1)

Another lengthy narration from Muhammad bin Sa'd states that after joining the Muslim army, every flank that Hadhrat Abu Mihjin (رضي الله عنه) attacked was defeated by the permission of Allaah. The Muslims gaped, "He must be an angel!" As Hadhrat Sa'd (رضي الله عنه) watched, he observed, "The horse's leap is that of (my horse) Balqaa and the man's style is that of Abu Mihjin. However, Abu Mihjin is in prison." When the enemy was defeated, Hadhrat Abu Mihjin (رضي الله عنه) returned secured his feet back in the shackles.

When the daughter of Hasfah informed Hadhrat Sa'd (رضي الله عنه) about what had happened with Hadhrat Abu Mihjin (رضي الله عنه), Hadhrat Sa'd (رضي الله عنه) said, "I swear by Allaah that I shall never again penalise the person through whom Allaah has granted honour to the Muslims." When Hadhrat Sa'd (رضي الله عنه) had set him free, Hadhrat Abu Mihjin (رضي الله عنه) said, "I always continued drinking when I was being punished because I would then be cleansed from the sin. Now that you have decided not to punish me, I swear by Allaah that I shall never drink wine ever again." (2)

In a narration of Hadhrat Sayf, other couplets are reported. The narration also states that Hadhrat Abu Mihjin (رضي الله عنه) fought extremely well and that he shouted "Allaahu Akbar" each time he attacked. No enemy soldier could stand before him as he massacred them. Although the Muslims were unable to recognise him, they marveled at his performance. (3)

(1) Abdur Razzaaq, as quoted in *Isti'aab* (Vol.4 Pg.184), narrating from reliable sources, as confirmed by *Isaaba* (Vol.4 Pg.174).

(2) Abu Ahmad Haakim and Ibn Abi Shayba with a minor difference. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.187).

(3) *Isaaba*.



## The Bravery of Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ

### He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ reports that during the Battle of Yamaamah, he saw Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ standing on a boulder and shouting, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says that he watched Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ fighting extremely fiercely even though his ear was cut and it hung loose. (1)

### His Desire for Jannah as he Fought

Hadhrat Abu Abdur Rahmaan Sulami رَضِيَ اللَّهُ عَنْهُ says that he participated in the Battle of Siffeen by the side of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ. They had appointed two men to guard Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ, who kept launching attacks whenever he could catch the opposition unawares. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ would then not return from the attack until his sword was well coloured with blood. He would then say, "Do excuse me (for returning but) I swear by Allaah that I do not return until my sword has been dented."

Hadhrat Abu Abdur Rahmaan Sulami رَضِيَ اللَّهُ عَنْهُ narrates further that he saw Hadhrat Ammaar bin Yaasir رَضِيَ اللَّهُ عَنْهُ and Hadhrat Haashim bin Utba رَضِيَ اللَّهُ عَنْهُ as Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ was fighting between two rows of the enemy. (Looking at Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ,) Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ said, "O Haashim! By Allaah, this man's commands are being violated and his army is being deserted. O Haashim! Jannah lies beneath flashing swords. Today I shall meet those I love, Muhammad ﷺ and his group. O Haashim! You are one-eyed and one-eyed people are no good if they do not swamp the battlefield." (With this incitement from Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ) Hadhrat Haashim رَضِيَ اللَّهُ عَنْهُ waved the flag and said (the following couplets which mean):

*"This one-eyed man has spent his life in search of a home for his family until he has become tired*

*He will now fight until he defeats the opposition or is defeated"*

He then went into one of the valleys of Siffeen (to fight). Hadhrat Abu Abdur Rahmaan Sulami رَضِيَ اللَّهُ عَنْهُ says, "I then saw the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ follow Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ as if he were their flag. (2)

In another narration, Hadhrat Abu Abdur Rahmaan Sulami رَضِيَ اللَّهُ عَنْهُ says, "I noticed that (during the Battle of Siffeen) whenever Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ went into any of the valleys of Siffeen, all the Sahabah رَضِيَ اللَّهُ عَنْهُمْ of Rasulullaah ﷺ who were there followed him. I also saw him approach Haashim bin Utba رَضِيَ اللَّهُ عَنْهُ who

(1) Haakim (Vol.3 Pg.385) and Ibn Sa'd (Vol.3 Pg.254).

(2) Haakim (Vol.3 Pg.394).

bore the flag of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ's army. He said, 'O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears. The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad رَضِيَ اللَّهُ عَنْهُ and his group. He then launched an attack with Haashim رَضِيَ اللَّهُ عَنْهُ and they were both martyred. At that moment, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and his army also launched an attack on the people of Shaam as if they were all one man. It seemed as if the two men - Hadhrat Ammaar رَضِيَ اللَّهُ عَنْهُ and Hadhrat Haashim رَضِيَ اللَّهُ عَنْهُ - were their banner." (1)

## The Bravery of Hadhrat Amr bin Ma'dikarib Zubaydi رَضِيَ اللَّهُ عَنْهُ

### His Exemplary Fighting During the Battle of Yarmook

Hadhrat Maalik bin Abdullaah Khath'ami رَضِيَ اللَّهُ عَنْهُ says, "I have not seen anyone step forward (to challenge an opponent) in the Battle of Yarmook who was better than a certain Muslim. When a powerfully built Kaafir came to meet his challenge, he effectively killed him. When another came forward, he killed him as well. When the Kuffaar were defeated (and fled) he gave chase and then proceeded to his huge tent. There he called for a large utensil (of food) and invited all those around him (to eat). 'Who is this?' I asked. 'He is Amr bin Ma'dikarib,' came the reply." (2)

### He Fights Single-Handedly During the Battle of Qaadisiyyah

Hadhrat Qais bin Abi Haazim رَضِيَ اللَّهُ عَنْهُ reports that he was present during the Battle of Qaadisiyyah with Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ commanding the Muslim army. Hadhrat Amr bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ passed through the rows saying, "O assembly of Muhaajireen! Be fierce lions (and launch such an attack that will prompt the enemy cavalry to throw their spears) because riders soon lose hope after throwing their spears." Just then, one of the Persian commanders shot an arrow at Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ, which struck the edge of his bow. Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ attacked the man so forcefully with his spear that the man's back was broken. He then dismounted and took the man's possessions. (3)

Ibn Asaakir has narrated a longer version of the story. At the end of his narration, it is stated that when an arrow struck the front of Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ's saddle, he attacked the man who fired it and lifted him up like a little girl is lifted up. He then placed him between the rows (of the Muslims and the Kuffaar) and cut off his head while telling the others, "Do it this way."

Waaqidi had narrated from Isa bin Khayyaat that during the Battle of Qaadisiyyah

(1) Ibn Jareer, as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.270). Tabraani and Abu Ya'la have reported the narration in detail while Imaam Ahmad has reported it briefly and authentically, as confirmed by Haythami (Vol.7 Pg.241).

(2) Ibn Aa'idh in his *Maghaazi*.

(3) Ibn Abi Shaybah, Ibn Aa'idh, Ibn Sakan, Sayf bin Amr, Tabraani and others, all narrating from reliable sources.

Hadhrat Amr bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ attacked the Mushrikeen all by himself and fought with his sword until the other Muslims could join him. When the Muslims saw that the Mushrikeen had surrounded Hadhrat Amr رَضِيَ اللَّهُ عَنْهُ who was still wielding his sword, they drove the Mushrikeen away from him.

Tabraani narrated from Muhammad bin Sallaam Jumhi رَضِيَ اللَّهُ عَنْهُ that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to Hadhrat Sa'd رَضِيَ اللَّهُ عَنْهُ saying, "I shall reinforce you with two thousand men. They are Hadhrat Amr bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ and Hadhrat Tulayha bin Khuwaylid رَضِيَ اللَّهُ عَنْهُ."

Hadhrat Abu Saalih bin Wajeeh رَضِيَ اللَّهُ عَنْهُ says, "The Battle of Nahaawind took place during the year 21 A.H. and the Muslims were defeated when Hadhrat Nu'maan bin Muqarrin رَضِيَ اللَّهُ عَنْهُ was martyred. Hadhrat Amr bin Ma'dikarib رَضِيَ اللَّهُ عَنْهُ then resumed the fight on that day until he had transformed the defeat into victory. However, an injury incapacitated him and he passed away in the village of Rowdha." (1)

## The Bravery of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

### His Fight Against Hajjaaj and Subsequent Martyrdom

Hadhrat Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ reports that after Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ passed away, it became very difficult for Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ to be subservient to Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ's son Yazeed. When Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ once insulted Yazeed in public, Yazeed vowed that if Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was not brought before him wearing a yoke around his neck, he would send an army to get him. The people said to Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ, "Should we not make for you a yoke out of silver which you could wear under your clothing so that his vow could be fulfilled? It is best that you make peace with him." Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ exclaimed, "May Allaah never fulfil his vow!" He then recited the following couplet (which meant):

**"I shall never soften to his demands that oppose the truth *Until rock is softened for the molars to chew*"**

He then declared, **"By Allaah! The strike of a sword in honour is better than the lash of a whip in disgrace."** Thereafter, he started calling for support and proclaimed his opposition to Yazeed bin Mu'aawiya. Yazeed then dispatched an army from Shaam under the command of Muslim bin Uqba Murri with explicit instructions to fight the people of Madinah and to then march to Makkah. When Muslim entered Madinah, the Sahabah رَضِيَ اللَّهُ عَنْهُمْ who were left there were already gone. Muslim humiliated the people of Madinah and went on a killing spree. He then left Madinah and was on the way (to Makkah) when he died. However, he had already appointed Husayn bin Numayr Kindi as his successor and said to

(1) Dowlaabi, as quoted in *Isaaba* (Vol.3 Pg.18).

him, "O bearer of the donkey's carriage! Beware of the plotting of the Quraysh. First wage war against them and then kill them selectively." Husayn then proceeded to Makkah and when he reached there, he fought Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ for a few days.

Later on the narration states that when the news reached Husayn bin Numayr that Yazeed had passed away, he fled. When Yazeed bin Mu'aawiyah had passed away, Marwaan bin Hakam canvassed for support. Further on, the narration states that after Marwaan died, Abdul Malik called people to pledge their allegiance to him. The people of Shaam responded to him and he delivered a sermon in which he said, "Who will kill Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ?" When Hajjaaj volunteered, Abdul Malik silenced him. However, after being silenced for a second time, he again volunteered saying, "I shall do it, O Ameerul Mu'mineen because I saw in a dream that I had snatched his cloak away from him and wore it." Abdul Malik then appointed Hajjaaj as commander and dispatched him with an army. He started the war against Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ as soon as he reached Makkah. Addressing the people of Makkah, Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ said, "Guard the two mountains because you will always remain in good stead and dominant as long as they do not climb the mountains. It was not much later that Hajjaaj and his men managed to climb Mount Abu Qubays, where they set up a catapult. They then relentlessly rained down rocks on Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ and his men who were stationed in the Masjidul Haraam.

On the morning of the day in which Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was martyred, he went to his mother Hadhrat Asmaa رَضِيَ اللَّهُ عَنْهَا, the daughter of Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Although she was then a hundred years old, not a single tooth had fallen out nor had she lost her eyesight. She asked her son, "O Abdullaah! What has happened to your battle?" He informed her of the extent to which the enemy had advanced and then laughed as he said, "There is peace in death." She said, "Dear son! I hope that you do not wish death to me because I do not want to die until I see one of two results. Either you become the ruler and thus give pleasure to my eyes or either you are martyred and I may expect rewards from Allaah (by exercising patience)." As he bade farewell to her, she said, "Dear son! Ensure that you never compromise on any facet of your Deen for fear of being killed."

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ then proceeded to the Masjidul Haraam where they had placed two thresholds across the Hajar Aswad (Black Stone) to protect it from the catapult. As Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was sitting near the Hajar Aswad, someone came to him and asked, "Should we not open the door of the Kabah for you so that you go inside (and be saved from them)?" Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ looked at the person and said, "You may protect your brother from everything except his death. Has the Kabah not have any sanctity that this place does not have (if the enemy do not revere the Masjid itself, they will not revere the Kabah either)? I swear by Allaah that they would kill

you even if you were clinging on to the shroud of the Kabah." Someone then suggested, "Should you not discuss making peace with them?" He replied, "Is this the time for making peace? I swear by Allaah that even if they find you inside the Kabah, they would slaughter you all." He then recited the following couplets (which meant):

***"I shall not sell my life for something that is flawed***

***nor shall I climb a ladder for fear of death***

***I aspire for an arrow that strikes and cannot be shifted***

***How can one who desires death have any other aspiration?"***

Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ then addressed the family of (his father) Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ saying, "Each one of you should look after his sword as he looks after his face. He should ensure that it does not break otherwise he will have to defend himself with his hands as if he were a woman. By Allaah! I have always been in the front line of every battle and I have never felt the pain of any wound unless I applied medicine to it."

As they were talking, some people suddenly entered through the door of Banu Jumh. Amongst them was black man. "Who are they?" asked Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ. When he was informed that they were people from Hims, he attacked them carrying two swords. The first person he met was the black man, whom he attacked with his sword and severed his leg. The man shouted in pain and said, "O son of an adulteress!" Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ responded by saying, "Get lost, O son of Haam<sup>(1)</sup>! Was Asmaa ever an adulteress?!" Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ then removed them all from the Masjid and returned.

Just then another group of people barged through the Banu Salam door. When Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ asked who they were, he was informed that they were people from Jordan. He then attacked them as he recited the following couplets (which meant):

***"I do not trust an attack that comes in floods***

***The dust of which does not settle until the night"***

After he had removed them also from the Masjid, another group of people rushed in through the Banu Makhzoom door. This time, Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ attacked them reciting the following couplet (which meant):

***"Had my opponent been a single person, I would have been more than able to settle with him"***

There were many supporters of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ on the roof of the Masjid who were throwing bricks on the invaders. However, as Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ attacked the enemy, a brick struck the centre of his head, causing a terrible gash. He paused for a while as he said:

***"Our wounds do not bleed on to our heels***

***On the contrary, our blood drops on to our feet (rather than having wounds on the back of our bodies as cowards have, our wounds are on the front parts of our***

(1) Historians are of the opinion that Negroid people are the descendants of Haam, who was one of Hadhrat Nooh رَضِيَ اللَّهُ عَنْهُ's sons.

bodies instead)"

He then fell to the ground. His two slaves bend over him saying:

**"The slave protects his master as well as himself"**

However, the enemy soon closed in on him and cut off his head. <sup>(1)</sup>

Hadhrat Is'haaq bin Abi Is'haaq says, "I was present when Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ was martyred in the Masjidul Haraam. The armies continued entering through the doors of the Masjid and each time one entered, he drove them back single-handedly. As he was doing this, one of the rocks of the Masjid fell on his head and floored him. He was then reciting the following couplet (which meant):

*"O (beloved mother) Asmaa! Do not weep for me if I am killed*

*For my ancestry and Deen are still intact*

*So is my sword that my right hand is now too weak to hold"* <sup>(2)</sup>

## Admonition to Those Who Flee the Battlefield in the path of Allaah

### The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Admonish Hadhrat Salama bin Hishaam رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ummu Salama رَضِيَ اللَّهُ عَنْهَا once asked the wife of Hadhrat Salama bin Hishaam bin Mughiera رَضِيَ اللَّهُ عَنْهَا, "Why do I not see (your husband) Salama attend the salaah with Rasulullaah ﷺ and the Muslims?" She replied, "By Allaah! He is unable to leave the house because whenever he does so, people shout at him saying, 'Deserter! Did you flee in the path of Allaah?!' This reached the extent that he now sits at home and is unable to leave." He had participated in the Battle of Mu'ta with Hadhrat Khaalid bin Waleed رَضِيَ اللَّهُ عَنْهُ. <sup>(3)</sup>

### A Man Admonishes Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Hurayra رَضِيَ اللَّهُ عَنْهُ says, "There was a problem between my cousin and myself. However, I had no reply to give him when he provoked me by saying, 'Were you not one of those who fled during the Battle of Mu'ta?'" <sup>(4)</sup>

## Remorse and Concern Because of Fleeing

### Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ and his Companions Regret and Grieve after retreating during the Battle of Mu'ta

Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ says, "I was part of an expedition that

(1) Tabraani. Haythami (Vol.7 Pg.255) has commented on the chain of narrators. Ibn Abdil Birr has also reported the narration in detail in his *Isti'aab* (Vol.2 Pg.203) while Abu Nu'aym has reported it briefly in his *Hilya* (Vol.1 Pg.331). Haakim has reported a portion of the beginning in his *Mustadrak* (Vol.3 Pg.550).

(2) Abu Nu'aym and Tabraani.

(3) Haakim (Vol.3 Pg.42) narrating from reliable sources as confirmed by Dhahabi. Ibn Is'haaq has also reported the narration, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.249).

(4) Haakim (Vol.3 Pg.42).

Rasulullaah ﷺ dispatched. I was amongst some of them who had retreated. (As we were returning to Madinah) We said, 'What shall we do? We had fled the battlefield and are returning with the wrath of Allaah. Perhaps we should return to Madinah and spend the night (before approaching Rasulullaah ﷺ).' However, we then said, 'Let us rather present ourselves before Rasulullaah ﷺ (immediately upon returning). If we can be forgiven, it is fine, otherwise we shall have to leave (Madinah).' We then went to Rasulullaah ﷺ before the Fajr salaah. When he emerged (from his room), he asked, 'Who are you?' We replied, 'We are those who have fled.' 'No,' Rasulullaah ﷺ assured them, 'You are those who have returned (to your base) only to (seek reinforcements and then to again) return to the fight. I am your base and the base for all Muslims.' <sup>(1)</sup> We then came forward and kissed Rasulullaah ﷺ's hand." <sup>(2)</sup>

In another narration, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا says, "Rasulullaah ﷺ once dispatched us on an expedition. When we met the enemy and were defeated in the very first attack, some of us returned to Madinah at night and hid away. We then decided to approach Rasulullaah ﷺ and plead our case to him. We then left and when we met him, we said, 'O Rasulullaah ﷺ! We are those who have fled.' Rasulullaah ﷺ responded by saying, 'You are rather those who shall attack a second time and I am your base (to whom you have returned for reinforcements before returning to the battle).'" The narration of Aswad quotes that Rasulullaah ﷺ added, "I am also the base for every Muslim." <sup>(3)</sup>

A similar narration of Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا reads, "We then said, 'O Rasulullaah ﷺ! We are those who have fled.' He said, 'You are only those who shall return to the fight (after returning to base).' We said, 'O Rasulullaah ﷺ! (Because of embarrassment) We had intended not to enter Madinah, but to undertake a sea voyage (to a foreign land).' Rasulullaah ﷺ reassured us saying, 'Do no such thing for I am the base of every Muslim.'" <sup>(4)</sup>

## The Anxiety of the Muhaajireen and the Ansaar when they Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا reports that as Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ was passing the door of her room, she heard Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ call out, "Let us hear the news, O Abdullaah bin Zaid!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was inside the Masjid. (When Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ entered the Masjid) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ repeated, "What news do you have, O Abdullaah bin Zaid?" Hadhrat Abdullaah bin Zaid رَضِيَ اللَّهُ عَنْهُ said, "I am bringing you the news, O Ameerul Mu'mineen." When he came before Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abdullaah bin

(1) Here Rasulullaah ﷺ was referring to verse 16 of Surah Anfaal.

(2) Ahmad.

(3) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.248).

(4) Bayhaqi (Vol.9 Pg.77). Abu Dawood, Tirmidhi, Ibn Majah and Ahmad have also reported the narration, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.294). Ibn Sa'd (Vol.4 Pg.107) has also reported a similar narration.

Zaid رضي الله عنه informed him about what had transpired. Hadhrat Aa'isha رضي الله عنها says that she had never heard a more detailed and accurate account of any incident given by someone who had been present there. When the defeated Muslim army returned and Hadhrat Umar رضي الله عنه noticed the anxiety of the Muhaajireen and the Ansaar because they had fled the battlefield, he said, "Do not worry, O assembly of Muslims! I am your base to which you have withdrawn (to replenish your strength before returning to battle)."

## **The Anxiety of Hadhrat Mu'aadh Qaari رضي الله عنه when he Fled During the Battle for the Bridge and the Statement of Hadhrat Umar رضي الله عنه**

Hadhrat Muhammad bin Abdur Rahmaan bin Husayn and others report that Hadhrat Mu'aadh Qaari رضي الله عنه from the Banu Najjaar tribe was amongst those who were present and had fled during the battle for the Bridge of Abu Ubayd. He always wept whenever he recited the following verse of the Qur'aan:

﴿وَمَنْ يُؤَلِّهْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحِيزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَا لَهُ جَهَنَّمُ وَبَنَسِ الْمَصِيرُ﴾ (سورة الانفال: ١٦)

On such a day (*of battle*), whoever will turn his back to them with a reason other than altering the course of battle (*such as pretending to flee so that the enemy follows them into an ambush*) or (*flees with a reason other than*) retreating to (*join with*) another group (*of Muslim soldiers so that their combined force can fight the enemy*), then indeed he shall return with Allaah's anger and his abode shall be Jahannam (*because deserting the battlefield is a major sin*). What an evil place to return to! {Surah Anfaal, verse 16}

Hadhrat Umar رضي الله عنه would then say to him, "Do not weep, O Mu'aadh. I am your base to whom you have retreated (to regroup and have reinforcements before launching another attack)." (1)

## **Hadhrat Sa'd bin Ubayd Qaari رضي الله عنه Returns to the Land of the Battle from which he fled to Redeem himself**

Hadhrat Abdur Rahmaan bin Abu Layla رضي الله عنه says that Hadhrat Sa'd bin Ubayd رضي الله عنه was a companion of Rasulullaah ﷺ who was with the army that was defeated on the day that Hadhrat Abu Ubayd رضي الله عنه was martyred (at the bridge). He received the title of Qaari, a title that no other companion of Rasulullaah ﷺ received. Hadhrat Umar رضي الله عنه once said to him, "Do you wish to go to Shaam where the Muslims are in a weak position and the enemy are becoming bold against them. Perhaps you will be able to cleanse the mistake of your fleeing." Hadhrat Sa'd رضي الله عنه replied, "No. I shall go only to the land from which



I fled and fight only that enemy who forced me to do what I did." He then went to Qaadisiyyah where he was martyred. (1)

## Preparing and Assisting a Person Going out in the path of Allaah

### Rasulullaah ﷺ Gives his Weapons to Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ or to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrt Jabala bin Haaritha رَضِيَ اللَّهُ عَنْهُ narrates that whenever Rasulullaah ﷺ was not participating in a battle, he would give his weapons to Hadhrt Usaama رَضِيَ اللَّهُ عَنْهُ or to Hadhrt Ali رَضِيَ اللَّهُ عَنْهُ. (2)

### An Ansaari gives everything he has Prepared to another Person when he Fell ill.

Hadhrt Anas رَضِيَ اللَّهُ عَنْهُ reports that a youngster from the Banu Aslam tribe said, "O Rasulullaah ﷺ! I wish to proceed in Jihaad but do not have any wealth with which to make the necessary preparations." Rasulullaah ﷺ sent him to a certain Ansaari saying, "He had made the necessary preparations for Jihaad but had fallen ill. Tell him that Rasulullaah ﷺ has sent Salaams to him and ask him to give you whatever he had prepared." The youngster went to the Ansaari and conveyed the message to him. The Ansaari then said to his wife, "Give him everything you have prepared for me without holding anything back. By Allaah! Allaah will never bless anything that you hold back from him." (3)

### Referring a Person Going out in the path of Allaah to Someone who can Assist him

Hadhrt Abu Mas'ood Ansaari رَضِيَ اللَّهُ عَنْهُ narrates that a man came to Rasulullaah ﷺ and said, "Please provide transport for me because my animal has died." "I have nothing to give you," submitted Rasulullaah ﷺ. Another Sahabi said, "O Rasulullaah ﷺ! I shall refer him to someone who can provide transport for him." Rasulullaah ﷺ then commented, "The one who points others towards good shall have the reward of the one who actually carries it out." (4)

### Rasulullaah ﷺ Encourages the Sahabah رَضِيَ اللَّهُ عَنْهُمْ to Assist those Proceeding in the path of Allaah

Hadhrt Jaabir bin Abdullaah رَضِيَ اللَّهُ عَنْهُ reports that when Rasulullaah ﷺ was once embarking on an expedition, he said, "O assembly of Muhaajireen and Ansaar! There are many of your brothers who have neither wealth nor families (who can assist them). Therefore each of you should attach two or three of them to himself." Hadhrt Jaabir رَضِيَ اللَّهُ عَنْهُ says further, "As a result, each one of us who

(1) Ibn Sa'd (Vol.3 Pg.300).

(2) Tabraani and Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.283).

(3) Abu Dawood, Muslim (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).

(4) Muslims (Vol.2 Pg.137) and Bayhaqi (Vol.9 Pg.28).

had an animal would share a turn to ride the animal just as the others (without animals) shared their turns. I attached two or three men to myself and my turn to ride was just like the turns that they had." (1)

## **An Ansaari Sahabi رَضِيَ اللَّهُ عَنْهُ Assists Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Waathila bin Asqa رَضِيَ اللَّهُ عَنْهُ narrates, "After Rasulullaah ﷺ had announced the pending march to Tabook, I just went to my family and had returned when the first group of Sahabah رَضِيَ اللَّهُ عَنْهُمْ had already left. I then started going around Madinah announcing, 'Who will provide transport for a man in exchange for his share of booty?' An old man from the Ansaar responded by saying, 'We shall take his share of the booty on condition that he rides in turns with us and eats with us.' When I agreed, he bade me, 'Let's proceed with the blessings of Allaah.' I then travelled with the man who was the best of travelling companions. When Allaah granted us the booty, I received a few young camels as my share and led them away to my companion. Emerging from his tent, he sat on one of the saddle bags of his camel and said, 'Take them backwards.' (After I had done so,) He then said, 'Now take them forward.' (After doing this) He commented, 'These are fine camels you have here.' I said, 'This is the booty that I had stipulated shall be yours.' 'Keep your camels, dear nephew,' he said, 'for I had intended to have something else.'"

Imaam Bayhaqi says that what the Ansaari meant to say was: "By doing what I did, I had never intended to take remuneration from you. All that I want is to share in your rewards." (2)

## **The Statement of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ**

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Providing a rope (to someone proceeding) in the path of Allaah is more beloved to me than performing Hajj after Hajj." (3)

## **Hiring People to Fight in Jihaad**

### **The Story of a Man and Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ**

Hadhrat Auf bin Maalik رَضِيَ اللَّهُ عَنْهُ says, "When Rasulullaah ﷺ sent me on a military expedition, a man came up to me and said, 'I shall go with you on condition that you grant me a share of booty.' He then added, 'I swear by Allaah that I do not even know whether there shall be any booty at all. You will therefore be unable to stipulate a specific share for me.' I therefore fixed a payment of three Dinaars for him. We then left on the expedition and happened to receive some booty. When I asked Rasulullaah ﷺ about the situation,

(1) Bayhaqi (Vol.9 Pg.172) and Haakim (Vol.2 Pg.90).

(2) Bayhaqi (Vol.9 Pg.28).

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.284).

Rasulullaah ﷺ said, 'I see nothing in this world and in the Akhirah for him besides the three Dinaars that he has taken.'" (1)

## The Story of a man with Hadhrat Ya'la bin Munya

رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Daylami narrates that Hadhrat Ya'la bin Munya رَضِيَ اللَّهُ عَنْهُ said, "I was an old man with no servant when Rasulullaah ﷺ announced that an expedition was to leave. I therefore looked for someone to hire and stipulated that he would receive a full share from the booty. I finally found someone. When the time was close for our departure, he came to me and said, 'I have no idea whether there shall be any booty and I cannot say what my share will be. Why don't you rather specify a fixed amount that I would receive whether there is any booty or not.' I therefore fixed an amount of three Dinaars. When (my share of) the booty came to me, I intended to give him his complete share but then remembered the three Dinaars. For this reason, I approached Rasulullaah ﷺ and narrated the account to him. Rasulullaah ﷺ said, 'I see nothing in this world and in the Akhirah for him as reward for this expedition besides the three Dinaars that he has specified (these Dinaars are all that he will receive).'" (2)

## Those Who Proceed in the path of Allaah Using the Wealth of Others

### Hadhrat Maymoona bint Sa'd رَضِيَ اللَّهُ عَنْهَا Asks

#### Rasulullaah ﷺ about this

Hadhrat Maymoona bint Sa'd رَضِيَ اللَّهُ عَنْهَا reports that she once asked, "O Rasulullaah ﷺ! Inform us about a person who cannot proceed in the path of Allaah but sponsors the means by which Jihaad can be carried out. Will this person receive the reward or the person who actually goes out?" Rasulullaah ﷺ replied, "He shall receive the reward for his wealth while the one who goes out shall be rewarded for the intention he makes (he shall therefore receive no rewards if his intentions are incorrect).'" (3)

## Sending another in One's Place

### The Story of Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ and Another Man

Hadhrat Ali bin Abi Rabee'ah رَضِيَ اللَّهُ عَنْهُ narrates that a man once came to Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ with his son whom he intended to send on an expedition in his place. Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said to him, "I prefer the judgement of an adult to the fighting of a youngster." (4)

(1) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.

(2) Bayhaqi (Vol.2 Pg.331).

(3) Tabraani. Haythami (Vol.5 Pg.323) has commented on the chain of narrators.

(4) Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.3 Pg.164).

## Admonishing those Who Beg from people so that they may Proceed in the path of Allaah

### Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ Admonishes a Youngster Who Begged from people so that he Could Proceed in the path of Allaah

Hadhrat Naafi narrates that a robust and healthy youngster once entered the Masjid. He held a large arrow in his hand and announced, "Who will assist me to proceed in the path of Allaah?" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ sent for him and when he was brought, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ announced, "Who will hire this man from me to work his fields?" One of the Ansaar said, "I shall hire him, O Ameerul Mu'mineen. What do you ask as his monthly salary?" When the Ansaari specified an amount, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ handed the youngster over to him. The youngster had worked in the fields for several months when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ asked the Ansaari, "How is our labourer?" "He is a fine man, O Ameerul Mu'mineen," replied the Ansaari. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed the Ansaari to bring the youngster along together with his salaries that he had collected. The Ansaari then brought the youngster together with a bag of Dirhams. Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ then said (to the youngster), "Take this. If you wish, you may proceed now in the path of Allaah and if you wish, you may sit at home." (1)

## Taking Loans to Proceed in Jihaad

### The Sahabah رَضِيَ اللَّهُ عَنْهُمْ Seek Loans from Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates that someone asked, "Have you heard Rasulullaah ﷺ say anything about horses?" "Yes," he replied, "I have heard Rasulullaah ﷺ say, 'Virtue has been secured to the forelocks of horses until the Day of Qiyaamah. Buy with trust in Allaah and take loans with trust in Allaah.' When someone asked Rasulullaah ﷺ how could a person buy with trust in Allaah and take loans with trust in Allaah, Rasulullaah ﷺ replied, 'Tell (the borrower) to give you the loan until (you are able to pay him back when) the spoils of war are distributed and tell (the seller) to sell to you now until (you are able to pay him when) Allaah grants victory in battle (and you are able to pay from the share you receive of the booty). You will always remain in good stead as long as your Jihaad remains fresh (as long as you fight with enthusiasm). Towards the end of time there shall be people who will have doubts about Jihaad. You should however continue waging Jihaad during their time and continue fighting because Jihaad will be fresh during those times as well (Allaah's assistance and booty will be found then as well).'" (2)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.217).

(2) Abu Ya'la. Haythami (Vol.5 Pg.280) has commented on the chain of narrators.

## Encouraging People to Proceed in the path of Allaah and Seeing them Off

### Rasulullaah ﷺ Walks with the Mujaahideen and Advises them

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ walked with them up to Baqee Gharqad when he sent them off on an expedition. He then said to them, "Proceed in the name of Allaah. O Allaah! Assist them." (1)

When Hadhrat Abdullaah bin Yazeed رَضِيَ اللَّهُ عَنْهُ was once invited for a meal, he mentioned to the people that whenever Rasulullaah ﷺ bade farewell to an army, he prayed, "In Allaah's care do I hand over your Deen, your trusts and the results of your deeds." (2)

### Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ Sees the Army of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ off

In a narration discussing the dispatching of Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ's army, Hadhrat Hasan رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left his home to meet the army. As he saw them off, Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was walking while Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ rode his animal. In the meanwhile, Hadhrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ was leading Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ's animal along. Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ said, "O Khalifah of Rasulullaah ﷺ! Either you ride or I shall dismount." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ instructed, "By Allaah! Neither should you dismount nor shall I ride! What harm can there be if my feet get dusty for a while in the path of Allaah? A person proceeding in the path of Allaah receives the reward of seven hundred good deeds for every step he takes. In addition to this, his status is elevated by seven hundred degrees and seven hundred of his sins are forgiven." After Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ had seen them off, and was returning, he requested, "If you deem it appropriate to assist me with (leaving) Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ (behind with me in Madinah), please do so." Hadhrat Usaama رَضِيَ اللَّهُ عَنْهُ then allowed Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ to stay back. (3)

Hadhrat Yahya bin Sa'eed reports that when Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ dispatched several armies to Shaam, he walked with Hadhrat Yazeed bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ who was in command of one of the four armies. Hadhrat Yazeed رَضِيَ اللَّهُ عَنْهُ said to Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, "Either you ride or I shall dismount." Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ instructed, "By Allaah! Neither will you dismount nor shall I ride! I hope to be rewarded for these steps in the path of Allaah." (4)

Hadhrat Jaabir Ru'ayni رَضِيَ اللَّهُ عَنْهُ narrates that as Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was walking as he saw an army off. He then said to them, "All praises are for Allaah Who has allowed our feet to accumulate dust in His path." Someone asked, "How

(1) Haakim (Vol.2 Pg.98).

(2) Haakim (Vol.2 Pg.98).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.314).

(4) Maalik and Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.2 Pg.295).

have our feet become dusty (in the path of Allaah) when we are merely seeing them off?" Hadhrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, "Because we have helped them prepare, have seen them off and are making du'aa for them (we shall therefore also share in the rewards of going out in the path of Allaah)." (1)

## **Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ Sees off Some People Proceeding in the path of Allaah**

Hadhrat Mujaahid reports that as he was proceeding in the path of Allaah, Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ came to see them off. As Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ was about to part from them, he said, "I have nothing to give you, but I have heard Rasulullaah ﷺ say that whenever something is handed over in Allaah's care, Allaah protects it. I therefore hand over in Allaah's care, your Deen, your trusts and the results of your deeds." (2)

## **Welcoming those Returning from the path of Allaah**

### **The People Came Outside Madinah when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ Returned from their Expedition to Tabook**

Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ says, "The people (of Madinah) came to welcome Rasulullaah ﷺ when he returned from the expedition to Tabook. I also met him along with other children at Thaniyyatul Wadaa." (3)

Hadhrat Saa'ib bin Yazeed رَضِيَ اللَّهُ عَنْهُ also reports, "When Rasulullaah ﷺ returned from the expedition to Tabook, the people came out of Madinah to Thaniyyatul Wadaa to welcome him. Still a boy then, I also accompanied the others." (4)

## **Proceeding in the path of Allaah During the month of Ramadhaan**

### **Rasulullaah ﷺ Proceeds to Badr and to Makkah during the Month of Ramadhaan**

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ says that it was during Ramadhaan that they marched with Rasulullaah ﷺ for the Battle of Badr and for the conquest of Makkah. (5)

Another narration quotes that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "We marched on two military expeditions with Rasulullaah ﷺ during Ramadhaan; the Battle of Badr and the conquest of Makkah. On both occasions, we did not fast." (6)

(1) Bayhaqi (Vol.9 Pg.173). Ibn Abi Shayba has also reported the narration as quoted in *Kanzul Ummaal* (Vol.2 Pg.288).

(2) Bayhaqi (Vol.9 Pg.173).

(3) Abu Dawood.

(4) Bayhaqi (Vol.9 Pg.175).

(5) Tirmidhi, as quoted in *Fat'hul Baari* (Vol.4 Pg.131).

(6) Ibn Sa'd and Ahmad, as quoted in *Kanzul Ummaal* (Vol.4 Pg.329).

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ says, "Three hundred and thirteen Muslims participated in the Battle of Badr. Amongst these, seventy six were from the Muhaajireen. It was on Friday the 17th of Ramadhaan that the Mushrikeen were defeated in the Battle of Badr." (1) Another narration from

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states that the Sahabah رَضِيَ اللَّهُ عَنْهُمْ participating in the Battle of Badr numbered just more than three hundred and ten. The narration also adds, "The Ansaar numbered two hundred and thirty six and it was Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ who carried the flag of the Muhaajireen." (2)

Yet another from Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ states, "When Rasulullaah ﷺ left for the journey, he appointed Hadhrat Abu Ruhm Kulthoom bin Husayn bin Utba bin Khalaf Ghifaari رَضِيَ اللَّهُ عَنْهُ as his deputy in Madinah. It was on the tenth of Ramadhaan that he left. Rasulullaah ﷺ fasted and so did the Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him. However, when they reached Kudayd, an oasis located between Usfaan and Amaj, Rasulullaah ﷺ terminated his fast. Rasulullaah ﷺ then proceeded until he set up camp at Marruz Zahraan along with the ten thousand Sahabah رَضِيَ اللَّهُ عَنْهُمْ with him." (3)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ has also narrated that Rasulullaah ﷺ proceeded in Ramadhaan to conquer Makkah and fasted until he reached Kudayd. (4)

Another narration states that when Rasulullaah ﷺ left to conquer Makkah during Ramadhaan, he was fasting until the road passed by Qudayd at midday. The Sahabah رَضِيَ اللَّهُ عَنْهُمْ were thirsty and started craning their necks (in search of water). They had started becoming uneasy when Rasulullaah ﷺ asked for a cup of water. He then took it in his hand so that everyone could clearly see it. Thereafter, he drank the water and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ followed suit. (5)

## Recording the Names of People Proceeding in the path of Allaah

### An Incident of a Sahabi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "No strange (non-Mahram) man should ever be alone with a strange (non-Mahram) woman and no woman can travel without a Mahram." A Sahabi رَضِيَ اللَّهُ عَنْهُ stood up and said that his name had been written for a particular military expedition while his wife had left to perform Hajj (he queried whether he should continue with the expedition or join his wife for Hajj). Rasulullaah ﷺ instructed him to perform Hajj with his wife instead. (6)

(1) Ahmad, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.269).

(2) Bazzaar. Tabraani have also reported the narration and Haythami (Vol.6 Pg.93) has commented on the chain of narrators.

(3) Ibn Is'haaq and Bukhari, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.285). Tabraani has also reported the narration from reliable sources, as confirmed by Haythami (Vol.6 Pg.167).

(4) Abdur Razzaaq and Ibn Abi Shaybah.

(5) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.4 Pg.330). Bukhari, Muslim and Nasa'ee have also reported the narration, as quoted in *Jam'ul Fawaa'id* (Vol.1 Pg.159).

(6) Bukhari.

## Performing Salaah and Eating Upon Returning from the path of Allaah

### Rasulullaah ﷺ Performs Salaah upon his Return

Hadhrat Ka'b رضي الله عنه narrates that whenever Rasulullaah ﷺ returned from a journey during the morning, he would first enter the Masjid and perform two Rakaahs salaah before being seated. <sup>(1)</sup>

Another narration from Hadhrat Jaabir رضي الله عنه states that he accompanied Rasulullaah ﷺ on a journey and when they returned, Rasulullaah ﷺ said to him, "Enter the Masjid and perform two Rakaahs salaah." <sup>(2)</sup>

### Slaughtering an Animal upon Returning to Feed People

Hadhrat Jaabir رضي الله عنه has also narrated that when Rasulullaah ﷺ once returned to Madinah, he slaughtered a cow or a camel. Another narration quotes that Hadhrat Jaabir رضي الله عنه said, "Rasulullaah ﷺ purchased a camel from me for two Awqiya and a Dirham or for two Dirhams. When he reached Siraar, Rasulullaah ﷺ had a cow slaughtered and the Sahabah رضي الله عنهم ate from it. Thereafter when he reached Madinah, Rasulullaah ﷺ instructed me to first go the Masjid to perform two Rakaahs salaah. Rasulullaah ﷺ then weighed out the price for my camel and paid me." <sup>(3)</sup>

### Women Proceed in the path of Allaah

Hadhrat Aa'isha رضي الله عنها Participated in the Banu Mustaliq expedition

Hadhrat Aa'isha رضي الله عنها says, "Whenever Rasulullaah ﷺ embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu Mustaliq expedition was to take place, Rasulullaah ﷺ again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah ﷺ therefore took me along. During those times women ate just enough to sustain themselves. The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah ﷺ left (for Madinah) and we were close to Madinah when we set up came and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had

(1) Bukhari.

(2) Bukhari.

(3) Bukhari.



already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. **Thinking that I was inside, they did what they always did and took the carriage away.** Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami ﷺ passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. **He had seen me before we were instructed to don the Hijaab** and when he saw that it was I lying there, he exclaimed in astonishment, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon! The wife of Rasulullaah ﷺ!' I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him. He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan ﷺ was seen leading me on the camel. It was then that the slanderers said what they did (about me being and adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah ﷺ and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah ﷺ usually showed towards me. Whereas he expressed tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah ﷺ! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah ﷺ indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from **my illness after twenty odd days.**

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night us women would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still walking when she tripped over her shawl and exclaimed, 'May

Mistah be destroyed!' 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you didn't even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah ﷺ had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal رَضِيَ اللَّهُ عَنْهُ) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah رَضِيَ اللَّهُ عَنْهُ and Hamna bint Jahash رَضِيَ اللَّهُ عَنْهَا. Hamna bint Jahash was involved because her sister Zaynab bint Jahash رَضِيَ اللَّهُ عَنْهَا was a wife of Rasulullaah ﷺ and from all the other wives of Rasulullaah ﷺ, she was the only one who was of any competition to me. Since Allaah protected Zaynab رَضِيَ اللَّهُ عَنْهَا because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna رَضِيَ اللَّهُ عَنْهَا passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah ﷺ had delivered the sermon, Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ (of the Aws tribe) said, 'O Rasulullaah ﷺ! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah رَضِيَ اللَّهُ عَنْهُ stood up. Although he was always regarded as a good man, he retorted by saying (to Hadhrat Usayd رَضِيَ اللَّهُ عَنْهُ), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr رَضِيَ اللَّهُ عَنْهُ replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah رَضِيَ اللَّهُ عَنْهُمْ (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah ﷺ descended from the pulpit and came to me. After some time

revelation had stopped coming to him, he called for Ali bin Abi Taalib ﷺ and Usaama bin Zaid ﷺ to consult with them about separating from his wife (myself). Usaama ﷺ had only good to say and added, 'O Rasulullaah ﷺ! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali ﷺ only said, 'O Rasulullaah ﷺ! Women are plenty and you are able to get others in their place. Ask the slave girl (Bareerah ﷺ) for she will give you the truth.' When Rasulullaah ﷺ summoned Bareerah ﷺ, Ali ﷺ rapped her quite harshly and said, 'Be truthful to Rasulullaah ﷺ!' Bareerah ﷺ said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'"

Continuing the story, Hadhrat Aa'isha ﷺ says further, "Rasulullaah ﷺ then came to me when I was staying with my parents. A woman from the Ansaar was with me at the time and she wept with me as I wept. Rasulullaah ﷺ sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullaah ﷺ said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullaah ﷺ, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullaah ﷺ should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullaah ﷺ) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me.

Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you two not going to reply to Rasulullaah ﷺ?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr ﷺ during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob ﷺ but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf ﷺ said:

﴿فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ (سورة يوسف: ١٨)

'However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.' {Surah Yusuf, verse 18}

Rasulullaah ﷺ was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullaah ﷺ and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullaah ﷺ, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullaah ﷺ sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed.

Rasulullaah ﷺ then went out to the people and delivered a sermon. He recited to them the verses of the Qur'aan that Allaah had revealed in this regard and instructed that Mistah bin Uthaatha رَضِيَ اللَّهُ عَنْهُ, Hassaan bin Thaabit رَضِيَ اللَّهُ عَنْهُ and Hamna bint Jahash رَضِيَ اللَّهُ عَنْهُ be lashed according to the prescribed penalty because of the part they played in spreading the accusation of immoral behaviour. <sup>(1)</sup>

Another detailed narration quoted that Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا added, "(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullaah ﷺ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ .....﴾ (سورة النور: ١١)

It was indeed a (hypocritical) group from you that brought (initiated) the slander... {Surah Noor, verse 11}

(My father) Abu Bakr رَضِيَ اللَّهُ عَنْهُ used to support Mistah رَضِيَ اللَّهُ عَنْهُ because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

﴿وَلَا يَأْتِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ صَ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ (سورة النور: ٢٢)

The high ranking and wealthy ones among you (like Abu Bakr رَضِيَ اللَّهُ عَنْهُ) should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path. (Instead of bearing a grudge against these people,) They should (rather) forgive and pardon. Do you

(1) Ibn Is'haaq, Bukhari and Muslim have also reported the narration from Zuhri, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.160).

not like Allaah to forgive you? *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.* {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr رَضِيَ اللَّهُ عَنْهُ said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah رَضِيَ اللَّهُ عَنْهُ the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever.' (1)

## **A Woman from the Banu Ghifaar Tribe Accompanies Rasulullaah ﷺ on a Military expedition**

A lady from the Banu Ghifaar tribe narrates, "Together with a few women from the Banu Ghifaar, I approached Rasulullaah ﷺ and requested, 'O Rasulullaah ﷺ! We want to accompany you on the expedition ahead (to Khaybar) so that we may nurse the wounded and assist the Muslims in any way we can.' Rasulullaah ﷺ replied, '(You are welcome) With the blessings of Allaah.' We then went with Rasulullaah ﷺ. Since I was a very young girl, Rasulullaah ﷺ put me to sit behind him on the satchel of his camel. When Rasulullaah ﷺ dismounted from the camel the next morning, I also dismounted from the satchel and was surprised to find blood on it. It was the first time that I had menstruated so I was terribly embarrassed and clung on to the camel. Gauging what had happened to me, Rasulullaah ﷺ said, 'What's the matter? Have you perhaps menstruated?' When I replied in the affirmative, Rasulullaah ﷺ said, 'Get yourself organised and then get a utensil of water. Add some salt to the water and then wash off the part of the satchel that had blood on it. You may then return to your seat.'"

She continues the story by saying, "After Allaah had given us victory at Khaybar, Rasulullaah ﷺ gave us (women) a small share of the spoils. Rasulullaah ﷺ took this necklace you see on my neck and gave it to me. Rasulullaah ﷺ personally hung it on my neck and I have sworn by Allaah that it would never leave my neck." **The necklace remained on her neck until she passed away, when she requested that it be buried with her.** Whenever she took a bath after menstruating, she always added salt to the water and even made a request that salt be added to the water used to bathe her dead body. (2)

## **The Story of a Woman who Left in the path of Allaah and Her Goat**

Hadhrat Humayd bin Hilaal narrates that a man from the Banu Tufaawa tribe often passed by them and would narrate Ahadeeth to their tribe. He once

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.270). Tabraani has also reported the narration in detail, as quoted in *Majma'uz Zawaa'id* (Vol.9 Pg.232).

(2) Ibn Is'haaq, as quoted by Ahmad and Abu Dawood. Waaqidi has reported the narration from Hadhrat Umayyah bint Abu Silt رَضِيَ اللَّهُ عَنْهَا, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.204).

narrated, "I arrived in Madinah with one of our caravans. After selling our wares, I told myself that I should meet with Rasulullaah ﷺ and inform the others at home about him. When I came to him, Rasulullaah ﷺ pointed out a house to me and said, 'A woman who lived in that house went out on an expedition with the army and left behind twelve goats and her needle with which she used to knit. However, she lost one of her goats and her needle. She then prayed, 'O my Rabb! You have undertaken to protect those who go out in Your path in every way. I have however lost one of my goats and my needle. I ask You in Your name for my goat and my needle.' Rasulullaah ﷺ then described to me the determined manner in which she prayed to Allaah. By the next morning she had her goat and another just like it as well as her needle with another needle just like it. There she comes. There she is. You may ask her if you like.' 'No,' I replied, 'I believe what you say.'" (1)

### **Hadhrat Ummu Haraam bint Milhaan رَضِيَ اللَّهُ عَنْهَا the Aunt of Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ goes Out in the path of Allaah**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once visited Hadhrat Ummu Haraam bint Milhaan رَضِيَ اللَّهُ عَنْهَا, where he lay down to sleep. He then woke up smiling. When she asked him why he smiled, Rasulullaah ﷺ replied, "I saw (in a dream) some people from my Ummah who were navigating the green seas in the path of Allaah looking as if they were kings on their thrones." Hadhrat Ummu Haraam رَضِيَ اللَّهُ عَنْهَا said, "O Rasulullaah ﷺ! Pray to Allaah that I should be amongst them." Rasulullaah ﷺ prayed, "O Allaah! Make her from amongst them." Rasulullaah ﷺ then again fell asleep and again woke up smiling. When she again asked him the reason for the smiling, he gave her the same reply. When she again asked him to pray that she should be amongst them, he said, "You are with the first group and not with the second."

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says that Hadhrat Ummu Haraam رَضِيَ اللَّهُ عَنْهَا married Hadhrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ and joined the naval expedition with Bint Qaradha (the wife of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ). However, upon return she was riding an animal when it bolted. This caused her to fall and she passed away. (2)

## **The services of Women in Jihaad**

### **Women March with Rasulullaah ﷺ to Tend to the ill and Wounded**

Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا narrates that several women from the Ansaar proceeded on military expeditions with Rasulullaah ﷺ, where they would provide water for the ill and treat the wounded. (3)

(1) Ahmad, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.277).

(2) Bukhari.

(3) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.324).

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and other women of the Ansaar would march with Rasulullaah ﷺ on military expeditions. Their function was to provide water and tend to the wounded. <sup>(1)</sup>

## **The Services of Hadhrat Rubayyi Bint Mu'awwidh رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Atiyya رَضِيَ اللَّهُ عَنْهَا and Hadhrat Layla Ghifaariyya رَضِيَ اللَّهُ عَنْهَا in Jihaad**

Hadhrat Rubayyi Bint Mu'awwidh رَضِيَ اللَّهُ عَنْهَا reports that when they (women) were with Rasulullaah ﷺ on military expeditions, they would provide water (for the soldiers), treat the wounded and retrieve the bodies of the dead. <sup>(2)</sup> Another narration of Bukhari quotes that she said, "We (women) would proceed on military expeditions with Rasulullaah ﷺ where we would fetch water for the people, serve them and return the dead and wounded to Madinah (when the battlefield was close to Madinah)." <sup>(3)</sup>

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Hadhrat Ummu Atiyya رَضِيَ اللَّهُ عَنْهَا who was from the Ansaar says, "I accompanied (the army of) Rasulullaah ﷺ on seven military expeditions. I would stay behind in their camp preparing food for them, nursing their wounded and tending to those with various diseases." <sup>(4)</sup>

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Hadhrat Layla Ghifaariyya رَضِيَ اللَّهُ عَنْهَا narrates, "I used to proceed on military expeditions with Rasulullaah ﷺ to nurse the wounded." <sup>(5)</sup>

## **The Services of Hadhrat Aa'isha رَضِيَ اللَّهُ عَنْهَا, Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا and Hadhrat Ummu Saleet رَضِيَ اللَّهُ عَنْهَا During the Battle of Uhud**

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ says, "When the Muslims suffered some defeat during the Battle of Uhud and were unable to stay with Rasulullaah ﷺ, I saw Aa'isha رَضِيَ اللَّهُ عَنْهَا the daughter of Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا with their shawls folded high (to allow free movement). I could see their ankle bracelets as they ran with water bags." Another narration states that the two of them were carrying water bags on their backs, emptying the water into the mouths of the wounded and then returning to refill them. They then again returned to empty the water into the mouths of the injured. <sup>(6)</sup>

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Hadhrat Tha'laba bin Abu Maleek رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ was once distributing some cloth amongst the women of Madinah. When a single good cloth was still left over, some people with him said, "O Ameerul

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(1) Muslim and Tirmidhi.

(2) Bukhari.

(3) Ahmad has also reported the narration, as quoted in *Muntaqa*.

(4) Ahmad, Muslim and Ibn Maajah, as quoted in *Muntaqa*.

(5) Tabraani. Haythami (Vol.5 Pg.324) has commented on the chain of narrators.

(6) Bukhari, Muslims and Bayhaqi (Vol.9 Pg.30).

Mu'mineen! Give it to the granddaughter of Rasulullaah ﷺ married to you." They were referring to Hadhrat Ummu Kulthoom ﷺ, the daughter of Hadhrat Ali ﷺ (and Hadhrat Faatima ﷺ). Hadhrat Umar ﷺ said, "Ummu Saleet is more deserving." Hadhrat Ummu Saleet ﷺ was a woman from the Ansaar who had pledged allegiance to Rasulullaah ﷺ. Hadhrat Umar ﷺ went on to explain, "Because she sewed water bags for us during the Battle of Uhud." (1)

## Women Proceed for the Battle of Khaybar to Render Services

The grandmother of Hadhrat Hashraj bin Ziyaad ﷺ narrates that women also accompanied Rasulullaah ﷺ for the Battle of Khaybar. In her narration she mentions that when Rasulullaah ﷺ asked them the reason for going, they replied, "We are going out to weave ropes from animal hair to assist in the path of Allaah. We shall also nurse the wounded, retrieve arrows and give the soldiers barley porridge to drink." (2)

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Hadhrat Zuhri narrates that women also participated in the battles with Rasulullaah ﷺ by providing water for the Mujaahideen and nursing the wounded. (3)

## Women Fighting in Jihaad in the path of Allaah

### Hadhrat Ummu Ammaara ﷺ Fights in the Battle of Uhud

Hadhrat Sa'eed bin Abu Zaid Ansaari ﷺ narrates from Hadhrat Ummu Sa'd bint Sa'd bin Rabee ﷺ that she used to go to her maternal aunt Hadhrat Ummu Ammaara ﷺ and ask her to relate her story. Hadhrat Ummu Ammaara ﷺ would say, "It was at the beginning of the day that I ventured out with a bag of water to see what was happening to the Muslims. When I reached Rasulullaah ﷺ, he was with his companions and the Muslims were enjoying victory and steadfastness. When the Muslims later started losing the battle, I drew close to Rasulullaah ﷺ and openly started fighting. As I fended off the Mushrikeen from Rasulullaah ﷺ, I also fired some arrows with a bow until I sustained many injuries."

The narrator Hadhrat Ummu Sa'd ﷺ says that she noticed a very deep wound on the shoulder of Hadhrat Ummu Ammaara ﷺ and asked her who had afflicted it. She replied, "It was Ibn Qami'Ahmad. May Allaah disgrace him! When the Sahabah ﷺ had withdrawn from Rasulullaah ﷺ, he came shouting, 'Show me where is Muhammad! I cannot be safe if he is safe!' Myself,

(1) Bukhari. Abu Nu'aym and Abu Ubayd have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.97).

(2) Abu Dawood.

(3) Abdur Razzaq, as quoted in *Fat'hul Baari* (Vol.6 Pg.51).



Mus'ab bin Umayr رَضِيَ اللَّهُ عَنْهُ and a few others who had remained with Rasulullaah ﷺ also confronted him. It was then that he afflicted this wound to me. Although I struck several blows at him with my sword, the enemy of Allaah was wearing two coats of armour." (1)

Hadhrat Umaarah bint Ghaziyyah narrates that during the Battle of Uhud, Hadhrat Ummu Ammaara رَضِيَ اللَّهُ عَنْهَا killed a Mushrik horseman. Another narration quotes that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her (Hadhrat Ummu Ammaara رَضِيَ اللَّهُ عَنْهَا) fighting in my defence.'" (2)

In yet another narration, Hadhrat Hamza bin Sa'eed رَضِيَ اللَّهُ عَنْهُ narrates that some woollen shawls were once brought to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ. Amongst them was a very large one of excellent quality. Some people indicated that it was of great value and should be sent to Safiyya bint Ubayd who was recently married to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ's son Abdullaah رَضِيَ اللَّهُ عَنْهُ. However, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "I shall send it to someone who is more deserving to it, namely Ummu Ammaara Nusayba bint Ka'b رَضِيَ اللَّهُ عَنْهَا about whom I heard Rasulullaah ﷺ say, 'Whether it was to the right or to the left, in whichever direction I turned I saw her fighting in my defence.'" (3)

## Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا Fights During the Battle of Uhud and the Battle of Khandaq

Hadhrat Hishaam narrates from his father that when the Muslims were being defeated during the Battle of Uhud, Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا arrived with a spear in her hand to smite the (retreating) Muslims in the face (and send them back to the battlefield). Rasulullaah ﷺ then said (to her son Hadhrat Zubayr رَضِيَ اللَّهُ عَنْهُ), "O Zubayr! Look after the lady (your mother)." (4)

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Hadhrat Abbaad narrates that (during the Battle of Khandaq), Hadhrat Safiyya bint Abdul Muttalib رَضِيَ اللَّهُ عَنْهَا was in a fortress called Faari, which belonged to Hadhrat Hassaan bin Thaabit رَضِيَ اللَّهُ عَنْهُ. She narrates, "Hassaan رَضِيَ اللَّهُ عَنْهُ was with us women and children in the fortress when a Jew passed by and started circling the fortress. The Jewish Banu Qurayzah tribe had also declared war on Rasulullaah ﷺ and had severed the ties they had with him. There was none to defend us from the Jews since Rasulullaah ﷺ and the Muslims were at the necks of the enemy and were unable to turn their attention towards us. When this intruder suddenly came upon us, I said, 'O Hassaan! As you can see, this Jew is circling the fortress. By Allaah! I fear that he will inform the Jews behind us about our secrets while Rasulullaah ﷺ and his companions are occupied elsewhere. Go down and kill him.' Hassaan رَضِيَ اللَّهُ عَنْهُ replied, 'May Allaah forgive you, O Daughter of

(1) Ibn Hishaam, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.34). Waaqidi has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.479).

(2) Waaqidi, as quoted in *Isaaba* (Vol.4 Pg.479).

(3) Ibn Sa'd narrating from Waaqidi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.98).

(4) Ibn Sa'd, as quoted in *Isaaba* (Vol.4 Pg.439).

Abdul Muttalib. By Allaah! You know well that I am unable to do that.' When he said this to me and I saw that I could expect no support from him, I took a tent peg and came down from the fortress. I then struck the Jew until he was dead. After finishing off with him, I returned to the fortress and said, 'O Hassaan! Go down and take his possessions. The only thing that prevented me from taking them myself was that he is a man.' Hassaan رَضِيَ اللَّهُ عَنْهُ said, 'I have no need for his possessions, O daughter of Abdul Muttalib.'" (1)

## Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا Takes up a Dagger to Fight in the Battle of Hunayn

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ narration during the Battle of Hunayn, Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ came laughing to Rasulullaah ﷺ. He said, "O Rasulullaah ﷺ! Have you seen (my wife) Ummu Sulaym with a dagger in her hand?" Rasulullaah ﷺ asked, "O Ummu Sulaym! What do you intend doing with that?" She replied, "My intention is to use it to stab any Mushrik who comes close to me." (2)

Hadhrat Anas رَضِيَ اللَّهُ عَنْهُ reports that during the Battle of Hunayn, Hadhrat Ummu Sulaym رَضِيَ اللَّهُ عَنْهَا took a dagger and kept it with her. When Hadhrat Abu Talha رَضِيَ اللَّهُ عَنْهُ saw her with it, he said to Rasulullaah ﷺ, "Look at Ummu Sulaym with a dagger!" "What is this dagger for?" Rasulullaah ﷺ asked her. She replied, "I am keeping it to tear the belly of any Mushrik who approaches me." This made Rasulullaah ﷺ smile. (3)

## Hadhrat Asmaa bint Yazeed رَضِيَ اللَّهُ عَنْهَا Kills Nine of the Enemy During the Battle of Yarmook

Hadhrat Muhaajir narrates that Hadhrat Asmaa bint Yazeed bin Sakan رَضِيَ اللَّهُ عَنْهَا was the cousin of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ. Using a tent peg, she killed nine Romans during the Battle of Yarmook. (4)

## Refusing Permission for Women to Proceed in the path of Allaah

### Rasulullaah ﷺ Refuses Permission for Hadhrat Ummu Kabsha رَضِيَ اللَّهُ عَنْهَا to Proceed in Jihaad

Hadhrat Ummu Kabsha رَضِيَ اللَّهُ عَنْهَا belonged to the Banu Qudhaa'a clan of the Udhra tribe. When she once requested permission from Rasulullaah ﷺ to participate in a particular expedition, Rasulullaah ﷺ refused. She said, "O Rasulullaah ﷺ! I do not wish to fight. All I intend doing is to nurse the wounded and sick

(1) Ibn Is'haaq, as quoted in *Al Bidaaya wan Nihaaya* (Vol.4 Pg.108). Bayhaqi (Vol.6 Pg.308) has also reported the narration from various sources. One of his narrations state that Hadhrat Safiyya رَضِيَ اللَّهُ عَنْهَا was the first women to kill a Mushrik. Refer also to *Isaaba* (Vol.4 Pg.349), *Kanzul Ummaal* (Vol.7 Pg.99) and *Majma'uz Zawaa'id* (Vol.6 Pg.133) for further references.

(2) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.307). Ibn Sa'd has also reported the narration, as quoted in *Isaaba* (Vol.4 Pg.461).

(3) Muslim.

(4) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.260).

and to give water to the ill." Rasulullaah ﷺ replied, "Had I not feared that this would become a regular practice and that people would say, 'But she went out (why can't I)', I would have granted you permission. You should rather stay at home." (1)

## **The Reward for Obedience to One's Husband and Fulfilling His Rights Equals that of Jihaad**

Hadhrat Abdullaah bin Abbaas ؓ narrates that a woman once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I have been sent to represent all the women before you. Allaah has made Jihaad compulsory on the men. They are rewarded when they suffer any injuries and if they are martyred, they remain alive by their Rabb and are sustained. On the other hand, all we women do is to serve the men. What rewards will we then receive?" Rasulullaah ﷺ replied, "Make it clear to every woman you meet that the reward for obedience to the husband and for fulfilling his rights equals this (reward for Jihaad). However, there are few of you who do this." (2)

Towards the end of a narration in Tabraani, it is reported that a woman came to Rasulullaah ﷺ and asked, "I have been sent to you as an envoy from the other women. Every woman who knows about my coming here and every woman who does not know about it have wished me to come. Allaah is the Rabb of men and women alike and he is also the Rabb of women. Similarly, you are Allaah's Rasool ﷺ to men and women. Allaah has made Jihaad compulsory on the men. They receive the booty when they do well (and are victorious) and if they are martyred, they remain alive by their Rabb and are sustained. Which good deed (of a woman) can equal these deeds of men?" Rasulullaah ﷺ replied, "Obedience to their husbands and recognising the rights they owe. However, there are few of you who actually do this." (3)

## **Children March and Fight in Jihaad**

### **A Child Fights and is Injured in the Battle of Uhud**

Hadhrat Sha'bi narrates that when the Battle of Uhud was to take place, a woman gave her son a sword. Because he was unable to carry it, she tied it securely to his arm using leather straps. She then took him to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! This son of mine shall fight for you." (As the battle progressed) Rasulullaah ﷺ said to the boy, "Dear son! Attack here" and "Dear son! Attack there". The boy was later wounded and fell to the ground. When he was brought to Rasulullaah ﷺ, Rasulullaah ﷺ said, "Dear son! You must be terrified?" "No, O Rasulullaah ﷺ," he replied, "Not at all." (4)

(1) Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.5 Pg.323).

(2) Bazaar.

(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.336).

(4) Ibn Abi Shayba, as quoted in *Kanzul Ummaal* (Vol.5 Pg.277).

## Hadhrat Umayr bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ Weeps and is Granted Permission

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ sent Hadhrat Umayr bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ back as they were proceeding to Badr because Rasulullaah ﷺ thought that he was too young. However, when Hadhrat Umayr رَضِيَ اللَّهُ عَنْهُ started weeping (out of disappointment), Rasulullaah ﷺ granted him permission. Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, "I then tied a knot on the belt that held his sword (because it was too large for him). I also participated in the Battle of Badr at a time when there was only a single hair on my face that I could hold in my fingers (because my beard had just started growing)." (1)

## Hadhrat Umayr bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ is Martyred

Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ says, "Before we presented ourselves to Rasulullaah ﷺ for the Battle of Badr, I noticed my brother Umayr bin Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ hiding from Rasulullaah ﷺ. 'What is the matter, dear brother?' I asked. 'I fear that Rasulullaah ﷺ would see me and send me back (to Madinah) thinking that I am too young whereas I would love to march so that Allaah should bless me with martyrdom.' When he was presented to Rasulullaah ﷺ, Rasulullaah ﷺ asked him to return. However, when he started weeping, Rasulullaah ﷺ permitted him. I then tied knots to the belt that held his sword because of his small size. He was later martyred at the tender age of sixteen." (2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.270). Haakim (Vol.3 Pg.88) and Baghawi have also reported the narration.

(2) Ibn Sa'd, as quoted in *Isaaba* (Vol.3 Pg.135). Bazaar has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.69).